

The Searchlight of Occultism

Spiritualist Monthly

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THE SEARCHLIGHT OF OCCULTISM

A magazine devoted to the promulgation of the Philosophy and the Laws of the Phenomena of Spiritualism, Psychic Research, and the Moral and Practical Application of Occult Laws, Ever Seeking to Discover the Truth and present it to Humanity that it might be freed from the Bondage of Superstition.

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My Conception of Our Whence, Why and Whither

By DR. A. T. PIERCY

All created conscious entities must have been created that they might in the aggregate enjoy more than they suffer, else creative energy would have been exerted in vain, for in such case the work could not have been pronounced good.

WHENCE?

GOD, the Infinite, is the sum total of all Intelligence, Master and Force, and pervades infinite space, a pulsating whole, never having had a beginning and will never have an end.

Suns and planets are but condensations of this pulsating ether, and organic beings only combinations of the inorganic, differentiated by the Vital Principle we call Life. This Vital Principle, or leaven, is a minute fragment of the great Soul of the Universe, or Divine Spark, that is like a seed utilizing the material at hand, both organic and inorganic, like bricks to build a separate and independent individual.

After the vital principle Life entered the protoplasmic cell eons of time and many thousands of experiments were made in developing the simpler forms of organic beings until the model form called man was brought into existence. Even the human was at first imperfect, due to the great excess of the grosser, or physical, parts over the brain designed to control the action of the other parts of the body, though such smaller development had proven sufficient to direct the sluggish movements of the lower forms of animal life.

It was found that the human physical form was better adapted to represent the culminating plan of organic animal life and it became obvious that if that type would be able to survive the fierce struggle for existence there would have to be developed a directing organ superior to that possessed by the other animals. With that end in view, a greater number of active brain cells were evolved through which, from the infinite store-house of intelligence could be drawn knowledge to prepare instruments and methods of attack and defense from the larger

and stronger animals which everywhere swarmed and threatened to destroy puny man ere he should be recognized as Lord of everything created. Mankind at first possessed but little more intelligence than some of the lower forms from which he was differentiated, but being equipped with better hands to grasp and manipulate instruments with which he could construct weapons of attack and defense and tools to build habitations that would protect him from inclemencies of the weather, and being equipped with a greater number of active gray brain cells he gradually obtained supremacy over the savage forces that sought to destroy him, and in due time had instilled fear into the hearts of all below him in organic life and was tacitly acknowledged ruler of the animal world.

Eons of time passed, man grew in intelligence and his self consciousness knew that he was master of all other animals, but found that even he could not master the elements and forces of Nature, and wondered Why.

He observed that his feet and the feet of other animals made tracks in the soft earth, and that where tracks were some agent had been there as a cause.

Thus he learned to reason that where an effect had been produced a cause had preceded it. Great winds arose and came from he knew not whence and destroyed the habitations he had constructed, and floods came destroying many of his kind. Observation had taught him that there must have been a cause, or causes, for the effects noted, but his simple mind could not solve the problem.

Not knowing his own origin he had to imagine some cause and give it a name, which name handed down to us we call God.

Each different natural phenomenon which he could not understand he supposed was caused by a separate individual god, and because these gods could produce effects beyond his power and understanding he believed them endowed with much greater knowledge and power than he possessed, and to be able to visualize these gods he had to ascribe to them some form, and not being able to conceive of any more perfect form than his own body he made them in his own image, his highest conception. Such conception of God largely obtains at the present day.

Man multiplied and spread over the world, and at this dispersion was slow, forces of nature and natural obstructions at times separated the people into groups that became detached from the main body. These under different environment, and compelled to subsist on different kinds of food, became changed in appearance and language and thus gave rise to different races and tribes.

These groups separated widely, by natural or accidental causes, developed in divergent lines, and in time forgot the country and people from which they had become separated, but each group maintained, more or less successfully, their supremacy over the lower form of animals which surrounded them.

Each group multiplying spread to the natural boundaries of the country in which they dwelt and in time small numbers of them climbed the mountains or on crude rafts came in contact with descendants from another group which they recognized as humans, but so different that they knew them not.

The inhabitants of the invaded land were no less surprised to find coming across the borders of the country they had considered their own, beings like themselves, but of different color, language and habits, and they naturally thought them enemies to be at once expelled. They immediately attacked them and killed most of them, and the few escaping returned to the land from whence they came and reported their experiences and discoveries. The returned remnants of the first invaders, having given glowing accounts of the discovered land and its riches, gathered together a large number of their best warriors, and arming them with the best weapons they were able to construct, returned to avenge the loss of their murdered brethren and if possible to dispossess the other people of the choicest of their holdings, be it land, cattle or women.

Thus began war and inter-tribal or national strife which has continued to the present day. Man found that man was his worst enemy, and the only enemy he needed to fear, except the gods, that had more power than any man or group of men. Each tribe developed its own gods to confound the gods of the enemy, with the result that the conquering tribes attributed their success to the power of their gods and the conquered tribes were taught that such was the case. Is not such about the status of popular religious belief at the present day?

As groups met and fought with foreign groups the boundaries of the known world were extended and constant contact and warfare sharpened the wits and developed the intelligence of the people, as only thus could they survive.

The most intelligent were able to form the best weapons and construct the best defenses to withstand the assaults of the enemy.

The conquered groups, if sufficiently alike, were often amalgamated with their conquerors and under the strongest leader, who became king, organized a stable government and thus arose nations.

As the various groups became amalgamated into organized governments fewer gods were needed, as the conquered groups and nations were compelled to accept the gods of their conquerors. Each nation generally had one supreme God and often numerous lesser gods, the national supreme God, always in form and attributes, being the highest conception of the most intelligent and ruling classes of the nation. As human intelligence increased, the number of their gods decreased and their character and attributes changed with that of their makers. The numerous and cruel gods of primitive man have largely been replaced by one Great God whose chief attribute is Love and endowed with infinite power and wisdom. However, we still have many lesser gods to whom we ascribe various attributes and to whom many people bow the knee and make sacrifices, sometimes even to the destruction of their lives.

The forgoing is about my concept of the Whence We Came, and I now must undertake a more difficult part of my subject and try and answer the question Why We are Here.

WHY?

About the first conscious act of intelligence was to ask the question Why.

What was the cause that produced the changes noted? If the query could be readily answered and the cause found and understood, the questioner was satisfied. If the cause was not found, the question was forgotten or else some god was assumed to have been the agent producing the noted change.

By the repetition of the question Why and its solution many facts and changes concerning material things were learned, and man advanced to a stage far beyond that attained by any of the lower forms of animal life, and finally reached a condition of mutual trust and dependence on each other that we call civilization. Primitive man probably never thought of the query "Why am I here."

The ancient priesthood being composed of the brightest intellects monopolized the learning in each country and by their skill and knowledge were able to perform many deeds that the common people did not understand, and thus they made the masses believe that they were in direct communication with the gods and by the help of their gods were all powerful. To maintain their supremacy, they taught that the great object of life was to serve the gods by worship and sacrifice and that the sacrifice, to be acceptable to the gods, must consist of the best of its kind, be it fruits, kids or maidens. These sacrifices made by the people were duly utilized by the priests for their support and gratification, for they represented themselves to be the direct intermediaries between the gods and the common people. The priesthood being the most intelligent and educated and living more or less secluded lives and protected from want and care found that many

(Continued to Page 24)

UNSATISFIED DESIRE

By PATRICIA D'ESTE

Much creative energy is wasted by mistaken philanthropists who seek to reform mankind. It is quite plain that once man is formed—he cannot be re-formed, save via the New Birth.

THE Almighty God has kept a diary of what he has done, and by what successive steps he has done it. This diary has been partly deciphered by our geologists and biologists. It shows beyond any question that this Earth existed for untold ages, without any organic life. That when the inorganic "Kingdom" was finally prepared for the Organic the first organisms were vegetable organisms. That after further ages there appeared upon this globe animal forms. That a successive order of genera rose from humble cell-beginnings up to the present king of mammalia, that we call man. Man was first animal; then, in succession, savage, nomad, civilian, and finally the "Homo Sapiens" or home builder. Along with this constant material evolution was a later and sequential mental evolution, that now approaches a spiritual Kingdom, that is just beginning to flower and which shall presently bear fruit which will be most glorious and righteous. Man rose above the rest of animal creation because he was a tool-maker and a tool user.

His continued rise from the lower to the higher is because of unsatisfied DESIRE. He began to use material means to satisfy his desires. His first desire was to appease, so he fashioned a club, then successively, the bow, the gun, the plow and finally the alphabet that he might record the proper uses of the tools which he had fashioned, for his successors. Beginning in brute selfishness he advanced into altruism, because every invention made it easier for him to satisfy his appetites and to store up a surplus in the cave for days of storm and cold.

The possession of this surplus gave him time to think and all of our religions and customs and beliefs are the results of his crude beginnings of thought. As his information was scant, his deductions were limited, both in scope and in truth. He peopled the earth with demons and spirits whom he propitiated with gifts of what he most valued, namely, food. He finally arrived at the point where was knowledge of the fact that this earth is the theatre of a reign of LAW, and this LAW could be found by the principle of induction.

Before Man learned to think, "inductively" he was compelled to learn through "trial and error." He had, first, to feel of an object in order to corroborate what his eyes told him. He then tasted it and if it had a pleasant taste—he ate it. If he died from eating it his fellows abstained from that especial fruit, fish or fowl. And so knowledge grew from actual experiments—even as now.

A small child still adheres to this primitive manner of tasting every object that comes to his notice.

There came, finally, a day when a master-thinker began to use abstract thought and finally Bacon taught us to think inductively. Inductive reasoning is comparing a succession of events with each other until we perceive a common factor which runs through the series of happenings. That factor we call "Law" and we presently come to know that Law is a rule of action whereby nature embodies her mind—system. Natural Law is then the working mind of God, knowledge of that Law imparts to the Knower the ability to borrow and use the powers of God, in the exact proportion as the knowledge is perfect and its applications correct. Here then is the only true "revealed religion:" that which may reveal to the God-lover the methods and the spirit of the Creator of Life.

Now Science (Material Science) is only half-truth, because it takes cognizance of purely material things. When Science gets beyond its kindergarten stage, it will come to know that Man stands squarely between two worlds, or complementary hemispheres of fact, each of which is meaning-less without the other. These are the half worlds of matter and spirit. Matter is tangible, visible, phenomenal and negative. Spirit is intangible, invisible and potential. The first matter partakes of the electric chemisms of its mother, Earth. Its ions are cathions and its sign, "negative," This is the hemisphere of all organic integrations and is the maternal principle of life.

The second hemisphere, Spirit, is anodic, masculine and spiritual; its function and office is to impregnate the first, sending its positive stimulus to the opposing female and receiving her cathions in return. Hence, it follows that positive virtue must originate in the male and pass into the female, there to be embodied into organic form.

Just so in the realm of ideas, that must first be perceived (Spiritually) by the Male; conceived by the Female and gestated and embodied in her. Because of their native constitution women are best fitted to carry out the ideas that may be furnished them by the male, while at the same time they are constitutionally inhibited from originating such ideas. But Woman, and Woman only, can make the Word—flesh.

And so we come, in natural sequence, to the second vital urge or instinct of Man, the desire to pass his life-stream along to future generations. We find that

Woman is the Goddess of the Gateway of Life and that nothing can pass from one generation to another save with her consent. This consent is secured through the impulsion of Love, brute desire glorified by spiritual purpose. Thus glorified a definite spiritualization takes place in the woman, which ennoble her in mind and soul and makes her—a mother. She feels a new sense of kinship with all of the world; instead of remaining merely a part of creation she has become a creator and she knows a thrilling pride and wonder. Petty considerations are swept aside as wholly unimportant—she has given the world—a son!

Much creative energy is wasted by mistaken philanthropists who seek to reform mankind. It is quite plain that once man is formed—he can not be re-formed, save via the New Birth. Once the babe is born his life pattern is made, or contained within him. This life-pattern can not change in any vital respect. Education can not alter this form, save by inhibition, or cultivation. If you plant corn, it remains corn despite all benevolent or malevolent intentions. Here then is the root of the fallacy of those deluded, although well-intentioned, persons who believe that education is the universal panacea for all human ills. Education is to heredity what cultivation is to seed-selection. If you would have fine men you must plant sterling human seed. Cultivation and education merely multiply the original vital equation of that which is planted. A million successive plantings of corn, multiplied by ten million seasons of careful cultivation can not change corn into wheat, nor weeds into corn. If you would propagate the good you must plant the good; if you plant weeds and evil seed, no conceivable education or cultivation can change the nature nor alter the law of generation.

A woman cannot have a first class child by an inferior man; religion, custom and education are secondary considerations—it is selection which is of prime importance. Marriage must be between people of related minds, that they may be happy, for an unhappy woman can not have a superior child: But it follows, if the man is a superior being, he will realize this fact and see to it that the woman of his selection is happy. For kindness is an outstanding characteristic of a superior person. Good manners are the outward expression of an inner grace. Therefore, for superior children, we must have superior men and happy women. The unborn child has a valid right to a virile and fine paternity; to deny him this right is to sin against life and God. Beside this vital point our little social taboos are as the chattering of apes compared to the wisdom of Socrates. The pleasures of love should be the reward of merit and physical merit is a necessary pre-requisite for the higher and later merits of the mind and soul.

For thousands of years the survival-of-the-fittest was Nature's method of securing the upward evolution of all organic life-forms. Nature tested every individual in the Arena of Life, on his own merits. If he was fit, he survived and procreated. Only the best survived—hence, we had the spectacle of rising life. If this seems a hard law, it is at the same time, a beneficent law. If God

instituted this law, it must be a good one. If this or any other natural law, is broken, it brings an inevitable penalty; that penalty is death. It means death to the best when we allow inferior persons to mate with superior persons. Superior person can not pull the inferior one up to his own plane; he must inevitably lower himself through the contact. This is another law, that the superior can reach down to the inferior, but the inferior can in no wise reach up to the superior, because superior is addition; it includes the inferior, therefore can comprehend it; but the inferior is a subtraction, so can not comprehend the superior.

If Life inculcates any lesson it is the lesson of the total fallacy of the doctrine of "vicarious atonement" except in the sense that we have the privilege of learning lessons through our powers of observation, if we are sufficiently observing. But this is, indeed, almost impossible, for we can not really know until we have had experience, along whatever line the lesson lies. No man can live for you or eat your dinner for you, nor have your children for you. These are vital, primitive acts and may not be delegated. Sentimental considerations are unquestionably the salt that savors life; but one does not eat salt in bulk.

We find then that the primary considerations of man are food, procreation and finally altruisms. These last are the bloom and fruit if you will, but the stem and root must precede any and all bloom, is sane and normal fashion. Because man is constituted as he is, given the first two you will inevitably have the last. Such is the order of Nature in her manifestations of Life.

It is clear that we must breed superior men in order to have the best altruistic results. Wherever men are debased they are correspondingly weak. When they need coddling the higher virtues are invariably lacking. Courage, generosity and strength are synonyms for virtue. Not the sickly and negative virtues of the religious fanatic, but the manly virtues that are the perfect imageries of God. God is not a God of cant, nor of creed but a God of Love and Law. His laws are written on the face of Nature and are not necessarily harsh. When complied with they are truly beneficent when known and obeyed they confer joy and life and power. They were swung in motion at Creation's Dawn and because Truth is eternal and does not change, they will endure to the End of Time. It behooves us to know them. They are written and portrayed by means of a macrocosmic Alphabet represented by the ninety-two primary elements, that embody, in a material way, HIS ETERNAL LAW.

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The Principles of Spiritualism

By FELICIE ONETA CROSSLEY

Spiritualism is the Truth sublime that makes men's souls to upward climb, to where the light of God shines clear, proving communication from sphere to sphere.

Dr. Paley said: "There is a principle which cannot fail to keep men in everlasting ignorance; that principle is contempt prior to examination." This "contempt prior to examination" principle has been the experience of every true Spiritualist. That we are schooled to expect contempt or skepticism enables us to meet courageously the situations as they present themselves.

However, we do not ask humanity to accept as final the results of our investigations in the realm of occultism, for we do not assume to be the only authorities in that vast field of natural science. But we do declare the necessity of independent investigation as a requisite of wisdom and correct understanding. Because of the fact that in the past priest and prelate have impressed the laymen to dispense with independent investigation touching the religious or spiritual world, we are met on every side by religious antagonisms which are destructive of all progress mentally and spiritually. To change this condition has become the superhuman task of modern Spiritualism.

Spiritualism teaches that man's salvation lies within himself and that he cannot save his soul from eons of remorse unless he **thinks for himself**, learns to **know himself**, and through study and meditation learns the science of natural laws and through its application overcomes the retrogressive propensities of the flesh.

Spiritualism does not impose dogmatic creeds and superstitions on its people. Its leaders do not declare that their followers must believe as they believe or be eternally punished,—but they do cry, "O people! Think for yourselves."

Spiritualism has no priests or preachers intercepting for the multitudes; no individual thinking for the masses. But it does teach "belief in Infinite Intelligence, and that the phenomena of nature, both physical and spiritual, are the expression of Infinite Intelligence." The Declaration of Principles of true Spiritualism does "affirm that a correct understanding of such expression and living in accordance therewith, constitute true religion." And "that the highest morality is contained in the Golden Rule: 'Whatsoever ye would that others should do unto you, do ye also unto them!'"

Surely, there is neither priest nor preacher who can conscientiously declare the above principles to be sophisms.

Are not the teachings of the Master, Jesus, exemplified in the seventh N. S. A. principle, "We affirm the moral responsibility of the individual, and that he makes his own happiness or unhappiness as he obeys or disobeys Nature's physical and spiritual laws?" And when "We

affirm that the doorway to reformation is never closed against any human soul here or hereafter," again, are we not sounding the teachings of Him who so loved the world that He allowed himself to be crucified that He might proclaim to the world the conquest of death?

Jesus did not preach "hell-fire and eternal damnation" as a place. He said nothing about a heaven of golden streets, et cetera. When he said "Come unto me, all ye that labor and are heavy laden, and I will give you rest," "I am the way, the truth and the light," he did not mean himself as a personality, but the Spirit of the Divine within him. Did he not say to his disciples "take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the spirit of your Father which speaketh in you." He further stated: "All things are delivered unto me of my Father." And "It is not I but the Father within me which doeth the works, and greater things than these shall ye do for I go unto my Father." When the disciples asked him concerning the Father, he said; "Ye have seen me, ye have seen the Father, for the Father is in me and I am in the Father even as ye are in me and I am in you." What greater historical evidence could one desire, especially one who claims the Bible as an infallible authority?

If, as is taught in Spiritualism and the records of Jesus' teachings, the Father does manifest and speak through his children or creations, because He is a part of His creations and they are a part of Him, how could a part of God destroy itself, when God, personified as Love and Justice, even in our too-human conception, would be incapable of remaining in that category if inflicting eternal suffering and punishment for sins committed in a body too often sin-ridden from birth?

Assuming these principles to be self evidential we will proceed to those which we believe capable of scientific proof.

"We affirm that the existence and personal identity of the individual continue after the change called death. We affirm that communication with the so-called dead is a fact, scientifically proven by the phenomena of Spiritualism."

"Spiritualism is God's message to mortals, declaring There Is No Death. That all who have passed on still live. That there is hope in the life beyond for the most sinful. That every soul will progress through the ages to heights, sublime and glorious, where God is Love and Love is God. It is a manifestation, a demonstration, and

a proof of the continuity of life and of the truth of the many Spirit manifestations recorded in the Bible. It demonstrates the many spiritual gifts with which mankind is endowed but which through want of knowledge have been allowed to lie dormant, or through prejudice have been violently and unjustly suppressed."

Truly, as Jesus said, "ye shall know the truth and the truth shall make you free."

A belief in the continuity of life is inherent in the very nature of human-kind, to say nothing of the less evolved creations. The most savage, the most humble and the greatest among world thinkers, with but few exceptions, share a kindred belief in a life beyond the gateway of death. Seneca, the Roman philosopher A.D. 3, said, "That which we call death is but a pause or a suspension, and in truth a progress to life."

Death is not mysterious in comparison with the conception and mundane experiences of a soul. That which seems mysterious loses that quality when we begin to obtain knowledge of associated natural phenomena and the laws which govern the universe of which the earth constitutes but a most minute portion.

From the testimony of the five senses we seem to be aware of a physical existence constituting an association of earth matters held in position and abeyance by a personal force which we term the soul, or spirit force. The majority believe in the existence of that personal spirit-force after the death of the mortal body, which constitutes the grosser portion of our manifesting vehicles. If, then, it is possible for a personal spirit-force—call it soul, mind or what you will—to exist and express itself enveloped by a physical body, though not of it, why is it not as logical for that same spirit-force when freed from the limitations of the grosser body, to communicate with the spirit still encased in a physical body, when the incarnate spirit has been educated or developed to attune its vibrations to those who have been liberated from the earthly form; thereby harmonizing the law of attraction, for if like attracts like,—why cannot spirit attract and communicate with spirit?

Few will contradict the fact that mind is not a physical quality, it only depends on the body-brain for the expression of physical consciousness or cognizance of things on the physical plane. Seeming to be of a universal substance or nature as proven in telepathy, is it not as logical to assume that mind incarnate can communicate with mind excarnate, once both of them have learned 'to tune in' one with the other. Telepathy is a fact scientifically proven and accepted, but not every one has developed the faculty whereby contacting the store house of another's brain is possible. Instantaneous telepathy is not possible at all times between a hypnotist and his subject, or from one telepathic subject to another unless the right conditions are made; for conditions or vibrations govern all things and this is not less true in things of an occult nature.

Few realize the limitations of the physical consciousness or recognize our ability to live in more worlds or planes of consciousness than one. Only a small portion of our real identity is submerged in our physical self, yet the majority attach a greater importance and reality to it,

unaware of the things discernible by a greater unfoldment of consciousness. To the average human kind their intuitive and psychic faculties are less developed than the beasts which they scorn. To them this world is the real because they are not able to determine the reflection from the real object, and often, like the dog in the fable, lose the real meat in an effort to obtain the reflection or the unreal which seems to be.

Not knowing of the natural reality of the higher planes the majority do not recognize nor seek to understand them; being wholly subject to the five senses they deny the power of reasoning in an effort to glorify them. We are unconscious of the surrounding ethers but few will deny their existence; yet to the senses they are unreal because we cannot hear, see, taste, smell or feel them. The discerning of color is dependent on the eye. The blind man's skepticism or denial does not contradict its reality; and yet to the ear color is unreal, as is music unreal to the eye,—but both are parts of nature's scheme, each a reality to the instrument attuned to its vibrations.

Before the advent of the radio very few could have been convinced of the fact that the air is one massive chaos of sounds, songs and noises. It only needed something to register their individual vibrations to recreate them for the ears of mortal, and thus again bring them unto physical reality. How much more so the instrument created of God and endowed with His very being and life? Is it logical that the created is greater than the creator? that man has the faculty of creating things without himself with greater powers than he, himself, is endowed? Is it not possible that man's genius for creating mechanical things is but those selfsame powers within himself seeking expression? Not having confidence in himself he creates a tangible object and through mechanical intricacies endows his creations with powers dormant within himself. Fearless of ridicule, we contend that latent within mankind is every power, force and ability that his creative genius has manifested in mechanisms.

On one violin string and with one bow one can obtain varied tones and vibrations to which our consciousness responds in equally different manners. So it is with the mind of a spirit in the physical body or out of it. We can all obtain different notes or experiences on the scale of consciousness in as much as we raise or lower our vibrations attuning ourselves to those harmonizing with us.

Therefore, as Jesus said, we should know the truth and the truth will make us free, and we shall be able to determine the good from the bad both in this plane and those to come. We are admonished to "Try the spirits whether they be of God (good)." If spirit communication is an impossibility why such an admonition?

Spiritualism has a great message and mission to the world, and as a closing paragraph we will quote from the Objects of the National Spiritualist Association regarding the mission and objects of organized Spiritualism. "To teach and proclaim the science, philosophy and religion of modern Spiritualism, to encourage lectures on all subjects pertaining to the Spiritual and Secular welfare of mankind. To protest against every attempt to compel mankind to worship God in any particular or prescribed

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YOU! It All Depends on YOU!

By JULIA NEWMAN

Know what you want, ask for it, expect to get it,—then stick. Knowledge comes as the result of personal effort and demonstration of facts.

YOU are the most important thing in the Universe, and it depends on how much **you** make of yourself and your talents how much **you** will mean to the world. YOU have talents within yourself that by work can be improved to such an extent that you can be an example for others to follow. By earnest endeavor and stick-to-it-iveness will you succeed along the line that you feel the greatest urge. The urge would not be there if back of it was not the ability to carry it out. It takes work and effort. Nothing worth while is ever accomplished without effort, and the more effort and energy put into anything the bigger and better will be the results, so that others will be anxious to learn the secret of your success. It all depends on how deep your understanding is of your consciousness with the Infinite Consciousness. As you develop your mind and brain along your chosen line of endeavor will you be able more and more to grasp the truth of the saying "you move and live and have your being in the Infinite Consciousness."

You can make yourself what you will by holding to your vision of the great goal ahead and working always with that object in view. No one can accomplish anything by drifting. You must know what you want to do, then get busy and do something toward getting what you want. You must have a backbone and not a wishbone to back up your efforts. You get no place by just wishing. Do what lies at your hand now the best you know how and you will find yourself a step nearer your objective.

The best place to begin to climb is at the bottom, so don't be afraid to climb. As you mount to the top round by round will you be able to meet and overcome bigger obstacles, which are but stepping-stones to greater achievements, and show the kind of material you are made of. You succeed in just the measure that you rise above discouragement. You have within yourself a director—called Intuition—that will direct you aright if you give heed and act on the advice. Intuition develops through use and a strong desire to do things and achieve much. The more you use it the easier will it be for you to get needed advice. Learn to be alone with your inner self even in the crowd and in your daily work, and you will find that many problems that you would otherwise worry about, will practically solve themselves when you have learned that the greatest thing in life where "you are concerned is you.

To advance you must learn to use your own God-given

powers or they will atrophy. By use is the only way you can increase your talents. By reproducing what others have said and written you become an imitator, and you will never learn in that way to stand on your own feet and so be able to voice your own thoughts. Yet it is a true saying, "There is nothing new under the sun." The old-new thought of today is but the simple truth that Jesus tried so long ago to teach the people—"the at-one-ment of each one with GOD through their inner consciousness reaching up and living and moving in the Divine Consciousness" where is found all that is needed for here and now for all mankind and for YOU.

The greatest truth in the world is knowing your at-onement with the Great Universal Intelligence. When you know this truth you will know as Jesus testified "I and the Father are one, and if ye know Me ye will know the Father." Knowing you are part of all the Universal health, wealth, and happiness you, too, will be able to bear witness to the Great Truth. By your life will you be able to help others grasp the truth of their at-one-ment with the Father and know that all that He has is theirs, when they but reach out and grasp it. The Father wants all to have what they want—the supply is unlimited—when once the consciousness has been raised above the poverty, sickness and fear thoughts. When you realize the thoughts you send out and hold attract to you of their kind, you will know and learn to hold nothing but constructive thoughts.

Know what YOU want, ask for it, expect to get it—then stick—don't change the picture, and your dream will come true. Then can you bear witness to the Greatest Truth in the world, that you and the Father are one; and that all He has is yours for the asking when you take the right path. Understanding on any subject requires time and thought and study. You cannot expect to understand the Riddle of the Universe if you do not learn the A.B.C.'s. Ask to receive Light, Wisdom, Knowledge and as you advance you will gain understanding as fast as you are able to grasp it.

We are all actors on the films of Life. No picture is made up of one player or one event and your part is important to make the picture complete. When you play well your part—you are a star, but when the Director of Life calls "CUT," the film is over. So it is for you to study the language of Nature if you would learn to read its symbols and gain a knowledge of its operations. The key to this study in Numbers. Everyone responds to a particular number, each one has his own note, color or

aura, number or vibration, and answers to that note in others; though no two can hold exactly the same point of view. Each one is the center of his own universe, and builds his thought around a central idea.

To know yourself and gain growth is through Knowledge, Wisdom and Understanding. Knowledge comes as the result of personal effort and demonstration of facts, not by having some teacher do the work. The key to knowledge is in the science of Numbers and is the key to the understanding of the world. They have a symbolic value irrespective of our recognition of their symbolism and are among the keys that will help to unlock the doors to the Temple of Truth.

Every number has a certain power and by their study we learn the laws of divine expression, the secret of which is open to everyone who uses his five senses and reflects on the quantitative relation of things sensed.

If Nature is the book of God's revelation to man, then

to understand the divine language we must learn to read the natural symbols, so as to learn the purpose of creation. Numbers may not be a religion, but if they can light the path toward which we are striving and contribute to a true religion which has regard for the symbolic value of the universe as the revelation of God to man, interpreting the language of nature in terms of every day life so that it is a practical science, will it be recognized. Everyone is a number to which he answers in the game of life, and has his dominant note, color, and vibration, and when associated with others whose key number is in the same vibration the prospects of harmony and success will be the greater along any line of endeavor. It will help one to know himself, and enable one to choose a path in life along the lines of least resistance for us and thus help us to make the greatest progress.



What Are We Here For?

By Lida W. Amerige, Numerologist.

The question is often asked when sorrows and troubles assail us "What are we here for anyway?" This earth is but a kindergarden for the spirit spheres of life. We are all children in the great school of Universal life. We, as souls, come into this world seeking a certain line of development that is necessary to our particular vibration.

Each person vibrates differently and hence thinks and acts differently. Even father and son bearing the same name would enter this life at different times, when the world was in a different stage. Those who have similar rates of vibration are in harmony; those in opposite vibrations are discordant.

One who is highly developed can sense hypocrisy and untruthfulness in another, through the rate of vibration they send out. They can likewise sense gentleness and kindness in another, and know intuitively that they can be trusted.

Each experience is a lesson. When we need to learn

a certain truth, it is attracted to us. Even sorrow presses us into new lessons, such as sympathy, tenderness and compassion. We must each learn to live according to our own law and not try to make others over. If we understood ourselves we would have greater tolerance for those who do not agree with us. We would realize that they vibrated at a different rate than we do.

We can get harmony or discord in our lives as we use our vibrations constructively or destructively. If the former, we are building up the life and attract to ourselves, peace, joy and happiness. If the latter, we are tearing down the existing expression and connect ourselves with discord, fear, jealousy and anger. We can also be negative and let our talents lie idle; we are non-expressive and lead repressed lives. One who lives constructively, has faith in himself and seeks to be of service to others, will be the maker of his own destiny. We can make and mar our own lives as we will.

Harvest

By Gorgina Rankine

"Each little act of kindness
As you pass along the way,
Is cherished in a lonely heart,
And will return some day
In brightest of surprises,
What a joy 'twill be to know

The unremembered kindnesses
Did not fail to grow.
You'll want to do just twice as much,
To show your thankful heart;
That's the way all kindness works,
It multiplies from the start."

Your Birth Sign and Its Influence

By ZARAL

Libra—September 22 to October 22

The name Libra is taken from the Latin word "balances" which is represented by scales. The symbol defines the principal characteristic of these people for they have the faculty of remaining balanced during controversies and all matters which arrest their attention, allowing them to look at both sides of the question and obtain an impartial opinion. They have a fine sense of perception and foresight which gives them remarkable powers of comparison. This gives fairness in their judgments. Justice and strength are the guiding influences of this sign.

The ruling planet of these people is Venus which makes them very affectionate and fond of beauty and luxury. They are, as a rule, courteous and of a very pleasant, agreeable nature; and this love of beauty makes them disinclined toward any occupation or amusement of a course or unrefined nature. They are fond of poetry, drama, music and art in its different phases. They have a pronounced fondness for society and the companionship of the opposite sex.

Libra people have inquisitive minds and are prone to examine closely every intricate or ingenious device they encounter. They are fond of the study of languages and mathematics and scientific learning seems to be a hobby with them.

Gifted with naturally developed intuitive faculties Libra people are seldom wrong when they depend upon their own innate judgment, as first positively impressed upon them once they have in their usual way weighed things in the balance. Their perceptive faculties being strongly marked gives them the ability to form excellent opinions as the result of their general observation of all facts concerned. Antagonism in any form is contrary to their nature and to avoid it they will agree to arbitration and conciliation oftentimes at a cost to themselves.

They do not waste time arguing over small details, and are very unhappy if their plans and ideas are subordinated to precedent or custom. They delight in carrying out their own original plans, and find it very distasteful to their natural desire of "doing things in their own way" to be placed in a subordinate place where they have to adhere to the prearranged plans of others and be dictated to by those with more authority than themselves.

They are given to criticism and though given to talking about people it is not their nature to talk against people, because intuition and the experience of others has taught them that such traits often bring trouble in their wake, and Libra people are lovers of peace. In fact they are said to be natural reconcilers and peacemakers.

This sign rules the kidneys and reproductive system. This is the seat of intuitional guidance and sex propensities in their higher aspects. When living along the more material lines they often become exceedingly careless, approbative, impatient and are easily wounded. When in this state they often annoy people with their own advice and opinions and are sometimes offended if it is not accepted in the well-meaning manner it is given.

When having quickened the higher self their highly sensitized perceptive and intuitive powers help them to realize the existence of both the mundane and spiritual planes of existence; and once they unfold these higher gifts the beautiful and uplifting service they perform for the good of others is inspiring. They are naturally inclined toward occult knowledge and readily acquire understanding of their psychic forces, and when put to use these qualities give them a calm and fortitude under what are often most trying circumstances. This is because they realize that what the physical senses perceive is but the external effect of a great Truth designed for a good and definite means.

Because of their keen perceptive qualities people of this sign are fitted to become expert accountants and bookkeepers; and some of the world's most noted actors, authors and orators have been born in this sign.

They are naturally inclined toward positions of influence and trust where they can calmly manage affairs in their own way. Any occupation which calls for discrimination, precision and continuity of thought greatly appeals to them. They are especially attracted to work which calls for a great deal of traveling and brings them in contact with people.

They excel in mathematics and inventions of an intricate nature, and they are well qualified as buyers and salespeople. They make good lecturers, musicians, artists, actors, singers, musical directors, writers, doctors, judges and club and official executives.

They also display aptitude in the handling of metals and in such lines usually become skilled workmen. Other conservative occupations for them are as chemists, druggists, dyers, printers, carpenters, confectioners and paint manufacturing. Very frequently they learn to realize capital from their clairvoyant and intuitive faculties, and they are usually good character readers.

Libra people should select as friends and marriage partners those born in the sign of Aquarius, Aries, Gemini, Leo and Sagittarius.

Famous people born in this sign are Rutherford B. Hayes, Annie Besant, George Clemenceau, Nietzsche, Francis Willard, Oscar Wilde, Marshal Foch, Aimee Semple McPherson, Lillian Gish, Alice Joyce and Buster Keaton.

Success and Happiness Through Introspection

By DR. WM. J. BRYAN

Compensation is one of the laws of nature, inasmuch as every effort of ours must be placed in the scales of compensation and each side must balance.

WHEN we speak of success in life and its fundamental principle, we mean the high aspirational success that comes from our earnest efforts to prove that our activities are unselfish, and that we seek the blessing of Infinite Spirit and secure the help and co-operation of righteous spirits who have an **unfulfilled mission** to perform through us.

It is quite true that a spirit in heaven can perform work on earth, by impressing mediums who are willing instruments for spirit guidance. All has not yet been told how our spirit ones can and do return, at times, to complete some life work that still concerns them. **But the general trend of spirit activity is forward, and beyond the earth with its gross material interests and concerns.**

We too frequently assume that our spirit friends seek to benefit us individually. And while this is true in some instances, work directed from the spirit side of life is usually impartial, and has for its ultimate object the betterment of mankind.

It is true that humanity does not see into the future clearly, otherwise there would be more brotherly love, peace and harmony. Whereas, we too often see individuals as well as groups and even nations as warring factions, one pitted against the other in fruitless and destructive combat.

A desire for commercial supremacy is so inclined to bring evils in its train, that humanity, with clear sight, should deplore. However, a condition of progress toward perfection, sometimes called the millenium, is bound to come eventually, but the exact time is not within the estimation of any one at present.

The on-coming rush of mighty waves of spirituality among the people of earth, cannot fail to be of great benefit to them and to the angel hosts who, through divine power, are directing this great flood of high aspirational activity.

We call upon them, and we praise them for the good which accrues from spiritual communication; and we are sure that all who will investigate the merits of Spiritualism, will be rewarded by a **more liberal view of life**, here and hereafter.

We look around at the activities of mortals and we notice that, too often, they are engrossed solely with material matters, such as selfish pleasures, frivolous pastimes, money getting and the accumulation of possessions that only prove to be a burden. And then we stop to think that many, who do not give attention to their spiritual unfoldment will rejoice doing so, later, because development of humanity can only come through an all-embracing condition for good, to be found in high aspirational development.

We lay stress on this, because one should seek those things which have **permanent value**, and which therefore, help us to lay up treasures that cannot be destroyed by any of the material influences.

Too sure, are many, that so-called death ends all, whereas, it is the time when the true resurrection of the body in a **spiritual form** makes it plain to all who can comprehend the meaning of a **"new birth,"** or strictly speaking a **transition** from mortal life to the life just beyond—eternal life in the spirit-world.

After all allowances are made for the shortcomings of others, it remains for us to use introspection, and thus, by looking into our own inner self, we find that there is much that really burdens us. And so we say: "Judge not others by their errors or by their sins of omission and of commission," but rather let us plunge into the open sea of nature's cleanser, and let us come out from the surging surf of introspection with a purified and a more righteousness selfhood and declare that no longer shall we dwell in the camp of the ungodly, nor be guided by the ways of the sinful.

So the time comes to one and all, when we abjure our faults of the past, and seek the way of the righteous and just, and go on our pathway rejoicing that we have found the plan which leads us along to success and happiness.

We do not always know just what is in store for us, but we can help matters greatly by deciding to do our best, under all circumstances, and then find that we are enabled to face many trials, disappointments, grief, and even so-called death, with resignation through the knowledge that eternal life is for all, and that our reward for a good career is the upbuilt noble character which one can carry along into the spirit-world as the most valuable asset.

Greater things shall ye do for the advanced and righteous spirits, and greater benefits will be received by humanity in return.

Compensation is one of the laws of nature, inasmuch as every effort of ours must be placed in the scales of compensation **and each side must balance** — cause and effect, profit and loss, good and evil, exchange and equivalent.

So now we approach into the condition of compensation whereby we no longer render all things to **material** profit, but rather shall we uplift our voices to God and declare that henceforth all of our activities shall be more **spiritualized** and with high aspirations may we ascend to the mountain-tops and proclaim the grandeur of an **energized spirituality** and an acknowledgment of the divine force that animates all things in nature, and throughout the universe.

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Master Key to Psychic Unfoldment

By DELTA SAMADHI

A series of lessons predicating the psychic powers of humankind through the spiritualization of the physical.

Lesson Five

In this part of our lessons we shall give the subject of certain postures or positions claimed by Eastern Occultists as conducive to psychic development. Some teachers use as many as eighty-four different postures to demonstrate desirous attitudes for various phases of psychic unfoldment, but we will give only a few which are applicable to our Western mode of living and our none too supple bodies. Each is designed for a particular purpose and that to encourage certain kinds of thoughts, feelings or emotions. Certain Eastern teachers hold that as certain elements of the body such as muscle, bone, fat, blood, etc., can be developed by special courses of diet, exercises, etc., so can the thought forces be regulated by certain postures which send the life currents into new and various channels.

One Western writer says on this subject: "A curious thing about the thinking processes is that bodily posture has a great deal to do with them. You will find that when you begin to meditate, if you close your eyes, the stream of consciousness is broken into by all kinds of stimuli or sensations—chief among which are physical sensations—coming from the body. So, the Hindus said, the first thing to do is to put the body into such a state that it will not keep interrupting consciousness. In other words, if you put your body into any ordinary condition, you are, after a time, uncomfortable."

Many have learned that there are some positions which will not keep interrupting consciousness, so that one can think or meditate without these breaks or disturbances of consciousness. Occasionally they are painful at first, or difficult to assume, but once you get used to them you will find them restful and conducive to perfect bodily peace,—that state which is so necessary for perfect meditation. And certain of them, once you have grown accustomed to them, you can hold for hours without becoming tired; in fact you will sink into them with the sense that you would into a warm bath.

The idea or object of postures is to obtain mental equilibrium by relaxation of effort and thereby obtaining a perfect balance. Therefore, regardless of the posture chosen, perfect relaxation should be the object. By learning mental poise and equilibrium and how to balance the body forces extreme opposites such as heat and cold, etc., do not have such poignant effects.

The following are a few examples of simple postures. You may use them if you so desire; that is entirely up to the student. We merely tell you how they are done, and inform you that certain results can be obtained by the use of one or more of them.

The Mystic Posture: Insert the contracted left foot into the space between the left foot and thigh, and inserting the contracted right foot into the space between the left shin and thigh. This is the pose usually assumed by the Buddha in the incense burners.

The Bedstead Posture: Lie down with the arms stretched around the knees.

The Even-Peace Posture: Lie flat on the back or stand erect, arms to side but not touching body; two feet contracted and pressed against each other at toes and heels.

The Stable-and-Easy Posture: Is that which brings the quickest relaxation and ease to the student. Most of the great occult teachers approve of the so-called stable-and-easy postures or in other words that which is easiest. But one must ever keep in mind that this must not be the result of artificial physical effort, but rather is secured only by a condition of perfect relaxation. Perfect relaxation, poise, balance, and ease are always accompanied by calmness, comfort and a well-balanced mind free from physical strain or uneasiness. It is the position most approved by Spiritualist teachers and is obtained by sitting in a well-balanced position, completely relaxed and easy, feet and knees together, hands on knees, and with spine, neck and head held in a straight line. This, however, is only stable and easy to one who knows how to accomplish complete relaxation. And as one writer said: "The first step is relaxation; the second relaxation; the third relaxation; and the remaining steps are Poise, Balance, Ease, Stability or Fixed Rest."

Few know how to relax; this is especially true of Occidental people. Oriental people are masters of relaxation for they are taught that it is just as important to learn how to relax and to practice it as it is to learn or perform any other physical exercise, for mastery of relaxation results in mastery over the muscles and limbs of the body. It develops poise. Who but have admired the grace and bodily poise of certain Oriental women who can walk for miles with baskets of produce, or urns of water balanced on their heads? In the ancient harems women were taught to imitate the movements of a cat the more readily to learn their beauty of grace and relaxation. It is well for all to study the movements of the cat tribe which include the panther, leopard, tiger, lion, etc. The resting cat is a beautiful study of perfect relaxation; its extreme grace and poise with no tension, no contraction of muscles, is a picture to behold and worthy of much imitation, especially by moderns whose nerves and muscles are keyed to a high tension all day as a

result that nervous disorders are common occurrences. The relaxed cat is a picture of strength in repose—power relaxed awaiting greater effort or need, but potential in its full strength. Notice the cat as it crouches for a mouse; apparently it is almost napping. It is relaxed,—but it is mighty power and force in abeyance.

William Walker Atkinson says: "The Oriental people understand the science of relaxation and employ it in their daily life. They will undertake journeys which would frighten a Western man, and after traveling many miles will make a resting place upon which they will throw themselves down, relaxing every muscle, allowing themselves to remain limp and apparently lifeless, from head to foot. They indulge in a doze at the same time, if practicable, but if not practicable for them to doze they remain wide awake, with senses active and alert, but with mind well-balanced and calm, with the body muscles as above stated. One hour of this kind of rest refreshed them as much, or more, than a full night's sleep does the average Western man. They start on their journey again, refreshed and with new life and vigor."

It is only when one is able to relax completely that he is able to find his physical balance and poise. And by sitting erect as mentioned in the last named posture, keeping the spine, neck and head in line, the rest of the body will instinctively fall into a position of perfect poise and equilibrium, and a mental and physical ease and calmness will steal over one which is most refreshing to tired and overtaxed nerves and muscles. It will allow one to attain a fixedness and stability which is most necessary in meditation and concentration. Allow the weight of the trunk to fall on the hips and ribs, never the spine. When you have learned to do this and remain well-poised and perfectly balanced you will be able to find a center of gravity in your body and attain a state of as perfect equilibrium as the most skillfully balanced structures designed or built by man.

Moods and emotions can be regulated by postures. This is not a new thought but one discovered and taught by the greatest occult teachers of record. In modern as well as ancient Spiritualist seances people have learned that body positions or postures have a great deal to do with the conditions or vibrations as well as the results of the meeting. Some teachers go so far as to state that every emotion or thought has its own form of physical expression, or its own posture or muscular manifestation.

By careful study and records a complicated system of producing mental and emotional results has been ascertained to the extent, that after much practice and observation one can learn to call forth or reproduce various mental and emotional states. In other words, if one desires to create an inspirational state for writing, singing, painting, etc., certain postures, which he might learn either by instruction or personal experiments, could be assumed to bring about the desired state of consciousness.

To assist in learning these physical attitudes observation and recognition of the physical reaction to a particular mental state or the mental reaction to various physical states will be of prime importance. Sometimes it is necessary by fiat of will to counterfeit a mental state in

order to note physical reactions by watching in a mirror. Then to reproduce the mental state you have but to reverse the action and note the results. By doing this your mental state will slowly rise in consciousness, and new brain grooves will be formed which will broaden your scope of intellectuality, quicken your memory, and make the brain more alert and generally receptive both in a material and spiritual sense.

During all these exercises do not fail to note the result they have upon breathing, for every mental and emotional state has a decided effect upon the breathing, in fact has its own rate of breathing.

During all the postures as well as every act of the day the breath should be regulated for the proper amount of oxygen and vital energy needed at the particular time. Just as expert swimmers, runners and various athletes have differently trained rates of breathing during the particular exercise, so do the students and devotees of the various phases of occult phenomena. As breathing is one of the most essential requirements of a good swimmer, so it is in the development of psychic forces. It will be noticed that the majority of fine sensitives and mediums are possessed of a large chest expansion. This has brought a question to the mind of many, but is in perfect accord with natural law, though many psychics and mediums may not have been conscious of the regulation of breath. In proper and natural development it comes as a consequence of the desire for unfoldment.

Our next lesson will consist of Regulation of the Breath, but it is essential before going further into our instruction that each student sincerely interested in attaining a perfect and conscious mediumship shall first study and practice the methods of body-poise and relaxation outlined above. In fact, the student is not honestly prepared to proceed into the more advanced stages of development until he or she has mastered the Stable-and-Easy posture. You may obtain mediumship without these efforts, but we are seeking the highest phases of psychic unfoldment whereby we may be enabled to contact the spirits from the higher realms. There is no use wasting vital energy reaching out to contact spirit mentalities who know no more if as much than we of the earth plane. Spirit communication should be from a desire to contact loved ones or to obtain knowledge and spiritual wisdom from the masters and teachers of the higher spheres; and these last named cannot be reached under ordinary conditions.

It is possible to reach a negative state of consciousness whereby one is able to penetrate the veil into the lower astral or desire plane, but such mediumship is too often of a questionable character and quality. As a result many mediums are accused of being dupes of imagination when as a matter of fact they are dupes of lower spirits who give false prophecy through them without regard to the result, or through pure maliciousness or love of deceit. Therefore the admonition of John, "Beloved, believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world."

By our vibrations and life shall the quality and charac-

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Study and Interpretation of the Bible

By MOSES HULL

(Through the courtesy of Mrs. J. R. Francis)

Subject: *The Man of God. The Bible on Mediumship.*

Theology has erred about as thoroughly on "The Man of God," "The Servant of God," and "The Servant of the Lord," as it has on "The Word of God." These terms, with the exception of the places mentioned as exceptions in former lessons, always refer to people who, today would be called mediums. It is true there are places in the Bible where this would hardly be realized unless one text was compared with the others. The matter is so plain that no fear need be entertained in making the assertion.

Let it not be forgotten that we are studying the Bible in the light of Modern Spiritualism; and that we pay little attention to old interpretations, unless in the light of the new philosophy, which we know to be true, they appear to be correct. Deut. 33:1-2, reads as follows:

"And this is the blessing wherewith Moses, the Man of God, blessed the Children of Israel, before his death. And he said, the Lord came from Sinai, and rose up from Seir unto them; he shined forth from Mount Paran, and came with ten thousand of saints; from his right hand went a fiery law for them."

All of this chapter except the first verse is a divinely inspired poem—a psalm which Moses delivered as mediums deliver special messages today. The Revised Version published this poem, as all versions should. Moses knew that he had come to the day of his death—he was to immediately pass away, and so the last thing he does is to hold a seance, as many mediums have done since. He could not call each one of the three millions of people to him, as the dying Jacob called all his sons to him, and give each one a separate message. See Gen. 49, whole chapter. He could only call the heads of the tribes to him and bless the tribe through its father. Read the entire chapter, and it will be readily seen that this exposition is correct. He pronounces a general benediction until he gets to verse 6, then he says, "Let Reuben live, and not die, and let not his men be few." Now as a matter of fact Reuben had been dead over a hundred years; yes, nearly three hundred years, when this language was said to have been uttered, so Moses could by no possibility have referred to Reuben as an individual. He was simply under an influence, pronouncing a benediction on his tribe.

In this seance Moses goes over the twelve tribes in a similar manner. Moses' ability to deliver this psalm causes this writer to call him the "Man of God." That is, a man connected with, or, as the Spiritualists sometimes say, *en rapport* with the gods. Spirits which communicated were all called Gods.

This will be demonstrated in future lessons.

Joshua 14:6-7, called Moses both "a man of God," and "the servant of the Lord," It says:

"Then the children of Judah came unto Joshua in Gilgal; and Caleb the son of Jephuna, the Kenezite, said unto him, if thou knowest the thing that the Lord said unto Moses, the man of God, concerning me and thee in Kadesh-barnea. Forty years old was I when "Moses, the servant of the Lord," sent me from Kadesh-barnea to espay out the land! and I brought him word again as it was in mine heart."

Moses is here called "the man of God," and the servant of the Lord, because "the Lord," that is Yahweh, talked with him. Caleb here refers to a promise made to Moses, the man of God; or, rather made through the man of God. That promise will be found in Num. 14:24, 30.

Now let us turn to 1 Sam. 2:27, 28. I hope the student will thoroughly study to the end of this chapter, as it is all a spirit message. I have only space for the verses mentioned.

"And there came a man of God unto Eli, and said unto him, thus saith the Lord, did I plainly appear unto the house of thy Father, when they were in Egypt, in Pharaoh's house? And did I choose him out of all the tribes of Israel to be my priest, to offer up mine altar, to burn incense, to wear an ephod before me, and did I give unto thy father all the offerings made by fire of the children of Israel? Wherefore kick ye at my sacrifice and at my offering, which I have commanded in my habitation; and honorest thy sons above me, to make yourselves fat with all the offerings of Israel my people?"

Now take out the term "man of God," and put in the word Medium, and see how perfectly plain it is. "And there came a Medium unto Eli, and said unto him." etc. No comment can make it plainer.

1 Kin. 12:22-24, has been quoted in a former lesson to show what the word of God was. Please turn and read it again, and you will find that this "word of God," came to Shemeih, "the man of God." He is called the man of God simply because the word of God came to him. In other words because he was a medium.

In that last lesson I also referred to 1 Kin. 13th chapter. Now please turn again and read the entire chapter. Especially verses 1-5, 7, 14, 21, 26, 27, 32. In this chapter this medium is fifteen times called "the man of God."

In this same book chapter 17, Elijah goes to the woman of Zarephath. The son that Elijah predicted should come had arrived; and, as was supposed, passed away.

She thought it was because of her sins. Elijah came to her as if by accident, and she said to him:

"What have I to do with thee, O thou man of God? Art thou come unto me to call my sins to remembrance, and to slay my son?"

She supposed he had come to chide her because of her sins, but it was not so; he had come to raise her child out of death. After her child was restored to her she said, in verse 24, "Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth, is the truth."

What could be plainer? When put in modern language it would be, "since you have brought my child to life I know you are a medium, and that the message delivered with your lips is the truth."

In verse 28 of chapter 20, a message was delivered by a "Man of God." It has been quoted, and I hope committed to memory.

In 2 Kin. 1:3, the angel of the Lord came to Elijah and told him to go out and meet the King's messengers, and reprove the king, and pronounce the penalty of death on the king because he had sought unto another spirit instead of Yahweh—another proof that Yahweh, thy God is a jealous God, and his glory he will not give unto another. See Ex. 20:5; 34:14.

Let us return to 2 Kin. 1. When those messengers returned and told what the man of God had said, the king asked what manner of man he was? the servants answered, "he was an hairy man, and girt with a girdle." The king then knew that it was Elijah. See verses 7 and 8. Then the king sent fifty men to him with a message. They addressed him as a man of God and asked him to come down; but the cruel "man of God" answered: "If I be a man of God then let fire come down from heaven and consume thee and thy fifty." The remainder of the verse says, "fire did come down and do as he said."

In verses 11, 12 and 14, much the same is repeated, and Elijah because of his mediumship is called a man of God.

In 2 Kin. 4, Elisha is seven times called a man of God. In verse 7, after the great flow of oil, the woman came and told "the man of God," and he said go, sell thy oil and pay thy debt, and live, thou and thy children on the rest.

In verse 16, she says, "Nay my Lord, do not lie unto thine handmaid."

In verse 22, when her child died, she said, "send me, I pray thee one of the young men and one of the asses that I may run to the man of God, and come again." Verse 25, says:

"So she went and came to the man of God, to Mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi, his servant, behold, yonder is the Shunamite."

Verse 27, says:

"And when she came to the man of God to the hill, she caught him by the feet; but Gehazi came near to thrust her away. And the man of God said, let her alone; for her soul is vexed within her; and the Lord hath hid it from me and hath not told me."

In verse 40, when the people had eaten poison with their greens, they cried out and said, "O, thou man of God, there is death in the pot." Verse 42, again calls Elisha a man of God.

Elisha was a healing medium; and Naaman the Syrian general, when smitten with leprosy went to him as such. He supposed that Elisha would help him as mediums usually do by making passes over him, and calling on the name of his God. See verse 11. Instead of that he told him to go dip himself seven times in the river Jordan; this prescription greatly offended the general, but finally under the advice of his friends he concluded to do as the medium had told him. Verse 14 says:

"Then he went down and dipped himself seven times in Jordan according to the saying of the man of God; and his flesh came again like unto the flesh of a little child, and he was clean."

Verse 19 calls Gehazi the servant of Elisha, "the man of God."

In chapter 6, a man was chopping trees when his axe flew off the handle and fell into the water. The man said, "alas, master, for it was borrowed." Verse 6 says:

"And the man of God said, where fell it? And he showed him the place. And he cut down a stick, and cast it in thither; and the iron did swim."

In this chapter the king of Syria was making war against Israel, with every prospect of annihilating the Hebrew people. Israel had less than twenty thousand soldiers, while Syria had over one hundred and eighty-five thousand. But the Syrians could not conquer the Israelites, because the man of God kept the king of Israel posted as to what he should do. Verse 9 and 10 read as follows:

"And the man of God sent word unto the king of Israel, saying, beware that thou pass not such a place; for thither the Syrians are come down. And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself not once or twice."

The Syrians found this out and sent to Dothan to capture this man of God. Verse 15-17, tell enough of the story to make it understandable; here it is.

"And when the servant of the man of God was risen early, and gone forth, behold an host encompassed the city both with horses and with chariots. And his servant said unto him, Alas, my master, how shall we do? And he answered, fear not; for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord open his eyes that he may see. And the Lord opened the eyes of the young man; and he saw; and behold the mountain was full of horses and of fire round about Elisha."

Here Elisha is a man of God, a prophet and a clairvoyant. I would think that the testimony already presented on this point would satisfy anyone; but as my object is not merely to convince, but to fully arm my students for any conflict on this point, I will pursue the matter further.

(Continued in next issue)

Harmony Grove Camp Closes Season

At Thirty-third Annual Meeting of the Harmony Grove Camp Association, with but one exception, an entirely new set of officers was elected.

One of the most active seasons in the history of Harmony Grove Spiritualist Camp Association closed on August 18, with a full and happy day of demonstrations of the philosophy and phenomena of Spiritualism.

Though the demise of its president, the late Rev. Mary C. Vlasek, left a vacancy in the hearts of the majority, yet her spirit hovered ever near to guide and direct as of old the activities of the season. Each resident worker eagerly assumed the added duties and obligations imposed by her absence in the physical, and Harvey Collins, former vice-president, capably and earnestly filled the vacant presidency during the remainder of the season when a new set of officers was elected.

On Indian day, with Rev. Belle Foster and Mrs. Lena Schenck in charge, many journeyed to the peak of a nearby mountain where an Indian Sunrise service was held conducted by Chief Clearwater, a full-blooded Indian from Mashee, Massachusetts, better known to Spiritualists as Mr. Charles De Grass, a popular herbalist and spiritual healer. Mr. De Grass's father, Mr. Hammond, was the first Indian to be elected and serve his country in the legislature.

The ceremonial was more impressive because the participants wore Indian costumes, created of buckskin trimmed with many beads and shells. With a tom tom and bow and arrow in evidence a praise and song service was enjoyed.

Mrs. Emmons Dunn told, for the benefit of the children, a story of how the Indian papooses learned to contact the spirit, as her grandfather had told her.

"The Indians had certain customs and habits, manners and religious rites common to humanity. They had an exalted reverence for the Great Spirit, and when the children of the tribe attained the age of seven to twelve years, a large pool of clear water was placed in a grove, the water being as clear as crystal. These young children were seated around the pool where they could look down in the water and visualize their own countenance. Their parents sang and held services while the children received the instruction to concentrate to receive the Great Spirit.

Several days were spent in concentration until the children received the vision of the Spirit,—then there was great rejoicing."

During the morning Indian Day Service of the camp, Chief Clearwater gave a lecture assisted in a conference by all ministers upon the grounds who were dressed in costume. It was a unique affair.

On Sunday, August 11, Rev. B. F. Austin delivered the afternoon lecture which as usual was very instructive and eloquent. Rev. Della Houser and the late Jay Johnson were the ministers of the message. Mr. Huntington of San Bernardino also assisted as message bearer of the day. Dr. Austin gave the evening lecture, with Rev. Belle Foster, Jean Nottingham Shaw, Annie Jirak, Minnie G. May, Rosa Hyams and Annie Sexton as ministers of the message service.

Escondido Day, conducted by Rev. Belle Foster, had a large attendance from San Diego, Fallbrook, Oceanside, San Marcus and Escondido, and was a very active and joyous one.

On C. S. S. A. Day, in the absence of Judge Fred E. Stivers, Miss Idella McFarlin, secretary of the C. S. S. A., presided, assisted by State Director L. Madison Norris. During the morning service an interesting symposium was held,

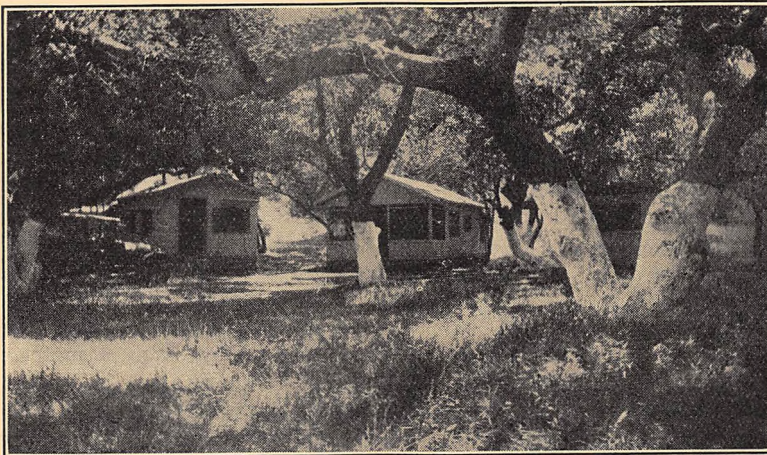
the subject being the needs of Spiritualism. Dr. Austin felt that if we had a fuller knowledge, we could accomplish more work; people were too indifferent to the philosophy of Spiritualism.

Mrs. Lillian Lloyd laid particular stress on the fact that "we need more cooperation among churches,—we need to practice more altruism."

Mr. L. Madison Norris said in part: We must throw aside selfishness. Sentimentality is not intelligence. We've reached a point where we must cease to be a mutual admiration society. We need more education and more competency."

Rev. Belle Foster stressed the point that "organization should start within ourselves. We must learn to know and understand ourselves if we would succeed."

(Continued to Page 20)



HOMES UNDER THE TREES AT HARMONY GROVE

Where once the weeds and grass did grow colorful beds of flowers lend gracious charm to all.

SPIRITUALIST MONTHLY

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WE BELIEVE

Organized Spiritualism should own and support, until they are self-supporting:

A COLLEGE OF PSYCHIC DEVELOPMENT AND RESEARCH in California, located in or near Los Angeles, now the largest Spiritualist center in the west; the necessity for such a school being the dire need for personal instruction and guidance, and the vibratory influence of "spiritual teachers." Diplomas from such school to be one of the requirements for platform workers (such should now be in effect concerning the Morris Pratt or National courses). A post-graduate course and examinations with reference to obtaining special diplomas to be regulated by the School Faculty and C.S.S.A. Board of Directors. The instruction to be fully in accordance with the highest teachings of Spiritualism—with ever an unprejudiced, open-door to the correct understanding of the Truths embodied in various philosophies; believing that as the door to reformation is never closed, here or hereafter, so is the door to Truth never closed to any Soul here or hereafter. Such school to be free from the individual teachings or influence of any particular church or teacher. Additional plans and regulations recommended.

A PSYCHO-THERAPEUTIC SANATORIUM for the study and treatment of obsession, possession, hysteria and various mental complexes; such to be supervised by an elected corps to consist of a professionally-trained psychiatrist, psychoanalyst, physician, and representatives of various drugless and spiritual healers—all of which must be adherents to the philosophy of Spiritualism and members of one of the organized Spiritualist churches. A tested and reliable medium, with developed clairvoyant and clairaudient faculties, to be in attendance at all consultations. Additional plans and regulations recommended.

DIVERSIFIED THOUGHTS OF THE EDITOR

More About Our School—

Our efforts to arouse an interest in a school for psychic and philosophical instruction here in California have received favorable consideration and offers of cooperation from many leaders and laymen in our ranks. We feel encouraged and our hope is rekindled as those with high ideals and aspirations for our Cause begin to realize the urgent necessity for a training school on the Western Coast, which boasts such a large representation of Spiritualists.

Those of us whose pathway of life winds in and out among the various social and club centers outside our ranks, know, perhaps, more than those whose efforts are concentrated in the ranks, what the lack of centralized instruction and education has cost our cause, in detracting from its prestige and influence.

There is no logical reason why humanity should not accept the tenets and phenomena of Spiritualism without thought of skepticism, doubt or scorn, when it is the only philosophy and science which comforts the sorrowing with evidential proof of the continuity of life. Why so many millions cleave to the chains of superstition and belief in dogmatic man-made creeds in preference to scientific facts as demonstrated in Spiritualism should arouse a question in every reasoning mind. Why humanity disregards the sweet and clings to the bitter in religion is something which we must seek to understand and eliminate if we are to witness in our time the world wide recognition of our faith.

Education today is compulsory to the extent that those in the tenements, alike with the aristocrats, must receive a certain degree of elementary training. High school and college education is now the rule rather than the exception. This being a materialistic age, people, especially the young, look and measure things from a materialistic point of view. And it is to this trend of thought that first we must appeal.

As Spiritualists and believers in divine guidance great things are expected of us. In the eyes of the world we have no middle path. We are either all we profess to be and endowed with unfolded powers of a higher order or we are the rankest pretenders—in the eyes of the materialistic world.

There are "grandiloquent pretensions" made in good faith by many of our people who seem not to recognize the possibility of impersonation; and because of these impersonations we find illiterate messages cast upon the ethers purporting to come from some great master, avatar or famous personage,—though actually their origin may be from the realm of the subconscious. Nevertheless, Spiritualism as a whole has been made to bear the ridicule of the skeptic and unbeliever.

Because of this time and time again we are confronted with such accusations as those made by William S. Sadler, M.D., F.A.C.S., who claims to have investigated Spiritualism and its phenomena for a period of over twenty-five years, only to turn and declare: "Spiritualism has made great claims, but it has failed to make good.

It has contributed mighty little to the advancement of education, morals, ethics, invention, religion, or any other of the arts or sciences of modern civilization.

"If the spirits are so wise, why have they never whispered the principles of some new and great invention to the mediums? Why is it that our mechanical inventions all originate in the brains of our natural-born geniuses, or are worked out in the peristent sweat of such men as Thomas A. Edison? What a time and labor saving it would be if the secrets of the wireless telegraph, or the principles of an internal combustion gas engine, could be secured at a spiritualistic seance. Why is it that these discarnate spirits and spirit beings of invisible space, if they are so interested in humankind, do not whisper to the mediums the cure for cancer, the remedy for infantile paralysis, or the most successful method of treating pneumonia? Why do not these all-wise, omnipresent spirits that hover about our earthly forms, take a great interest in things that are worthwhile? Why do they spend so much time telling us where to find lost jack-knives, and other useless trinkets? Why do they waste so much energy tellings us the date on an ancient coin, or the foolish thoughts that went through our heads at some given moment, when there is so much that is worth while that needs to be done on this planet and for its inhabitants? An intelligent visitor cannot go to *an average spiritualistic seance*, without leaving with the impression that the entities of the spirit land are either infantile, or pure and simple 'boobs,' when, after all, their laborious effort to contact with the living, they indulge in such puerile and juvenile communications."

We have printed this particular passage in full because it contains a majority of the questions so often asked by intelligent people either sincerely or in sarcasm. As far as Dr. Sadler's personal attitude is concerned we feel that many of his decisions are warranted. But even though the phenomena during many of his investigations justified his skepticism, we entirely disagree with his final attitude of assuming mediumship to be wholly fraudulent or a case of subconscious hallucinations. It seems an attitude biased by personal resentment or provocation.

Nevertheless, the questions asked in the above quotation are not without foundation as a whole, and this fact every honest Spiritualist will acknowledge. Those whose interest in our cause transcends personalities entertain a grave desire to eliminate the conditions which make such questions inevitable.

That a school for philosophical education and psychic unfoldment here on the Pacific Coast would be an initial step toward relieving the situation is an incontestable certainty.

Though we can declare and prove that Spiritualism is the foundation of all prominent religions and philosophies; though history incessantly reminds us that true Spiritualism is the alpha and omega of religious philosophy, and its phenomena practiced by the religious Masters throughout known times;—yet, it is almost impossible to divert the materialist's mind from materialistic things, and the creed-bound mind from the bondage of fear and superstition, long enough to impress them with the facts which logically support our belief.

Knowing this to be true in a universal sense, our next move, then, is to erect monuments which are tangible to the eye and shine against the skyline of civilization as constant reminders of our faith; monuments symbolized by schools, sanitariums, churches, and last but not least, a united body of people devoted to the perfection of both the spiritual and material man; a people educated in the material sciences (which are always divinely inspired), contributing to the world, not only definite proof of the continuity of life and the knowledge of laws which govern interplane communication, but medical, mechanical, mental and spiritual means which will in time transmute our present iron and copper standard of living into the pure gold of the alchemist. When we have reached that stage, humanity will be able to demonstrate its power over death as did Jesus.

In the event that we do establish schools for the training of our representatives, the reproach of illiteracy will disappear and our cause and workers will be accorded a new respect and dignity. A centralized training school would eliminate the diversified conceptions and interpretations of our philosophy and phenomena.

We have now arrived at the conclusion that all spiritualistic schools, colleges or universities should be sponsored and governed by the National Spiritualist Association, that being the parent body of our movement, with rules and regulations for representative workers and teachers more stringent than at present imposed. Under those conditions all possibility of favoritism, as now so often averred, would be eliminated and replaced by personal qualifications and merit, with a definite set of rules and examinations influencing the decisions and placements.

To date one generous person has offered a gift of twenty-five hundred dollars (\$2500.00) in the event such a school begins to assume definite reality. Others have staved their intention of financial assistance. But is it up to the masses, and especially the "*leaders of our churches*," to signify their approval and desire of co-operation before we may approach our national leaders with any sort of proposition.

Let us make this the banner year of Spiritualism by beginning a national movement to establish educational, healing and spiritual centers as our contribution to civilization, as a foundation stone to "universal brotherhood" through a correct understanding of natural laws and their manifestations.

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HARMONY GROVE CAMP

(Continued from Page 17)

Mr. Stevens declared that as actions speak louder than words, he was looking forward to seeing and hearing more action and less talking.

Mrs. Gordon sincerely pleaded our need of more spirituality. There is too much of selfishness; too much ignorance. It is appalling. We must make the public realize what we are and what we stand for.

Rev. Jessie Bennett said: "We need more cooperation among churches. If we live our life as we should and demonstrate the facts of our philosophy other denominations will come to us."

Mrs. Sarah Collins spoke of the need of our Ministerial Association, truthfully declaring that ministerial cooperation means organization and will create a greater organization than we could possibly have otherwise, because it draws our ministers closer together that they may have a greater understanding and interest in each other.

Mr. Sasserman said: "We need a greater devotion to our cause and more spirituality in our living. Try to talk about the good in our fellowmen instead of talking so much about their errors and shortcomings. We are human and being so make human mistakes, but we should not enlarge upon them by discussing them. Rather should we accentuate the good."

Mrs. Sophia Lawseeker said we should learn the laws of Spiritualism and then apply them to our own lives.

Mrs. Felicie O. Crossley, editor of the *Spiritualist Monthly*, closed the conference with a few pointed remarks, principal of which was that the greatest obstacle to be overcome in Spiritualism is the aggrandizement of self. "Too many mediums feel their own particular phase of mediumship superior to all others; too many feel they are the hub of the whole movement and that without them the cause will suffer a serious relapse. It is true we are each an important part of the whole, that each of us has a distinct duty to perform, but regardless of whether we are a famous and important worker, or whether we are doing our Master's business in an humble manner, there is always someone to step in our cast-off shoes and substitute for us. The truly great are gone but a short time till the busy world begins to forget."

During the afternoon service on C. S. S. A. Day Miss McFarlin delivered a fine address on Organization, offering statistical proof that we are growing and accomplishing worthwhile things. Her charming and patient personality is all impressive.

Judge Stivers arrived at dinnertime and took charge of the evening service during which he delivered one of his splendid addresses. He was assisted by all affiliated workers and our editor Mrs. Crossley. The day was a success from both a religious and financial standpoint.

On Saturday, August 17, the annual membership meeting was held with acting-president Judge Fred E. Stivers presiding. Many reports were read and acted upon. Changes of the Constitution were made, one of the most important being that the new Board should consist of nine members instead of five as in the past.

The election of officers as usual was the important

event of the day. Those elected were: President, L. Madison Norris; Vice-president, Lucien Sweet; Secretary, Alice Brown; Treasurer, Mr. Hull; Directors, Victor May, Elige Rasey, Harvey Collins, Ira Howard and Josephine Edwards. Each made pledges of loyalty to the Camp Association and an active year.

On Sunday, August 18, the day was replete with fine demonstrations of Spiritualism. In the morning service Judge Stivers, in a most eloquent and capable manner, installed both the religious and civil charter officers into office: both charters having the same officers, but formality necessitated their being installed separately.

Mrs. Minnie Atherton presented Judge Stivers with a token of esteem from friends in the camp, and to Mrs. Stivers, at that time ill in San Diego, a beautiful bouquet of mixed flowers.

As Judge Stivers left immediately after lunch to go to the bedside of his wife and daughter, both of whom were very ill in the hospital in San Diego, our editor, Mrs. Felicie O. Crossley, was officially selected to give the closing lecture of the camp. President L. Madison Norris conducted the services and introduced Mrs. Crossley, whose subject was "The Heritage and Contribution of Spiritualism." In a forceful and constructive manner she brought out the strong and magnificent philosophical foundation Modern Spiritualism has inherited from the leading religious and philosophical men and women of all known times; and in comparison stressed the point that we are not faithful to our heritage. She urged our immediate need of schools and sanitariums; of a national lectureship plan; of centralized quarters for the placement of pastorates and churches. As a finale she begged the need of more friendliness in our ranks, closing with a recitation of "A House by the Side of the Road," or "A Friend to Man," improvising the last verse to read: "Let Spiritualism build a house by the side of the road, Where the race of men go by; They are good, thy are bad, They are weak, they are strong, Wise, foolish, so are you and I. So why should we sit in the scorner's seat, or hurl the cynic's ban? Let Spiritualism build a house by the side of the road,—And—*be a friend to man.*"

A stillness lay over all for a few minutes, when Mr. Norris arose and in the throes of respectful emotion expressed the great need and his reverential appreciation of the discourse. Mrs. Grace Nickleson, a prominent pioneer worker for Spiritualism, was then introduced by Mr. Norris and after expressing a beautiful acknowledgment of the reception accorded her, she voiced her sincere appreciation of the fact that young workers were going out into the field of Spiritualism armed with a definite knowledge of our philosophy and prepared to teach and demonstrate it as had the speaker of the afternoon.

As message bearers of the occasion bringing communications from those 'gone on,' were Rev. Jessie Bennett, Mrs. Sarah Collins, Mrs. Josephine Edwards, Rev. Belle Foster, Mr. L. Madison Norris and Mr. Jack Flemington of Huntington Park, the latter often acting as message bearer in the churches where Mrs. Crossley is called to lecture. At this time we would like to offer our

apologies to a little lady from Escondido whose name we cannot recall but who gave several messages.

The entire evening service of the last day of the camp conducted by President Norris was devoted to messages by all remaining ministers of the camp, and ended one of the most successful camp seasons in many years. All are looking forward to its repetition next season.

Much credit and appreciation was extended Mrs. Minnie G. May who so successfully conducted the Lyceum work this season. Under her capable direction the little ones became greatly interested and besides learning they contributed generously to the entertainments of the season through their drills, songs, dances and recitations. Rev. Thomas Grimshaw, vice-president of the National, said during his recent visit to California, that the future of Spiritualism lies in the hands of the children of Spiritualism, and this has not been forgotten in the plan of services and instruction classes of Harmony Grove.

All in all, the spreading boughs of giant and venerable oak trees sheltered 'neath a canopy of green one of the most interesting and instructive Spiritualist camps of the year; and like the iridescent clouds of a springtime day just after the rain, the spirit of Mary C. Vasek wafted through bringing greetings and cheer from the higher realm where her spirit sought rest after the labors of a long life. She brought prophecies of a successful future and bonds of closer understanding. She said as the welfare of the Camp had always been among her first interests so it would always be, and in the years to come she would aid and assist those whom fate chose to succeed her.

Mrs. Mary Nulton, through whose mediumship the camp site was leased for the cause of Spiritualism for fifty years, is rightfully called the mother of the camp, and to it lends that touch of dignity and charm one so often associates with happy memories of long ago. The first Harmony Grove Spiritualist Camp meeting was held by the Nulton, Foster and Lowman families, together with a few friends, in the summer of 1896. Since that time many brave pioneer souls in the cause of Truth have entered the camp, quietly contributed their bit to its success, and as quietly left both it and other mundane fields of labor to journey to the higher spheres. But behind each is left something of their hopes and inspirations, that something of their aura that urges all who enter the grounds to forge on loyally and bravely, nobly and spiritually forever in the cause of Spiritualism.

THE PRINCIPLES OF SPIRITUALISM

(Continued from Page 8)

manner. To protect and encourage spiritual teachers and mediums in all laudable efforts to give evidence or proof to mankind of a continued intercourse and relationship between the living and the so-called dead. To encourage every person in holding present beliefs always open to re-statement as growing thought and investigation reveal new truth, thereby leaving every individual free to follow the dictates of reason and conscience in spiritual as in secular affairs."

MASTER KEY TO PSYCHIC UNFOLDMENT

(Continued from Page 14)

ter of our teachers be known for it is a law that like attracts like: so if we are desirous of reaching the higher spirits, we must prepare our body and mind by purification and raising their vibrations to contact them and bring forth their messages to humankind.

By proper training and preparation mediumship becomes God's finest blessing to His children; it builds the body, exhilarates the mind, and perfects the soul. But when forced or attained through improper or unnatural methods of development it becomes humanity's curse and the downfall of the individual. This explains why so often we meet with mediums enslaved by drink or drug. Greed or selfish desire to attain mediumship at any cost spelled their doom. Though spirits may impersonate pure and holy beings as a means to an end in gaining control of a mortal instrument through which to satisfy their remaining material desires, sooner or later the disguise falls away and the victim sees them for what they are, usually when the will power has been so weakened they have no positive force left with which to combat the unholy invasions in their "Temple not built with hands."

The instructions and practices given in these lessons, which will cover a period of about ten months, together with the noon hour affirmation given while standing erect and facing the East, ought to bring perfect unfoldment. Completely empty your lungs, then fill them slowly while counting six and facing the East at noon-time, and KNOW, know to the depths of your being while affirming love to THE WHOLE WORLD: "I AM INFINITE LIFE, and nothing but that which is pure and good shall enter or leave my Being. Perfect health, perfect peace and perfect happiness are mine, for I AM ALL—INFINITE and ETERNAL."

Repeat this just before entering your Silence during your development half hour, or more or less. Though you may not be able to attend a developing class the instructions and conscientious practice of the exercises given in this course, together with a regular development period once or twice a week, and the spiritual force generated by an honest, eager desire to attain mediumship for the good you can do and the comfort you can give for the love of serving, will more than compensate you for your apparent loss of visible instructor.

Oh Chela of Truth, somewhere within thy soul is silence, attain unto it,—and with this thought we leave you in love and peace and perfect harmony unto yourself and all you meet.

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Book Reviews

AUBREY'S MESSAGES

Mrs. Ida Eckert-Lawrence, author of "The Aubrey Messages," receives orders for her occult book from Delhi, India, to be placed in the famous library of occult and religious books of the circulating library, owned by the famous collector of worth-while books, Dr. Ram Marayan.

This collection includes the Vedic Religions (Upanashads, Vedan te, Yoga, Gita,) Shaktism, Buddhism, Jainism, of the East, and Christianity, New Thought, Philosophy, Christian Science, Psychic Research, Spiritualism, Occultism, and Theosophy, of the West.

It is surprising to students of the "West" to see Theosophy, classed by the Eastern savants as "of the West."

Surely Theosophy, as Mrs. Lawrence says, has long been classed as originating and taught by the teachers of the East.

Aubrey's Messages contain evidential facts of the continuity of the soul as a conscious entity. One particular message in reference to a stolen cactus should prove convincing to the most skeptical for it proves that our loved ones do at certain times know of our personal affairs here on the earthplace. It convinces one that even advanced spirits do not lose personal interest in the earth-life. The universal acceptance of the book proves its worth.

THE ADVENTURES OF BROTHER ROLAND

An especially interesting book recently published by the Austin Publishing Company is "The Adventures of Brother Roland" by Gladys L. Flint; it is a sequel to "Where is Brother Robert?" Either as a narrative or as a book of facts containing evidence proving the continuity of life the book is interesting. Its record of a colony of hidden people with bodies supple as eels and skins as white as chalk, provides mental diversion in flights of imagination as varied as Bulwer Lytton's story of "The Coming Race." Neither story is without scientific value. Its description of modes of travel and the receiving hospitals in the astral world is also related in an interesting and entertaining manner. Though but a small book it has its place in our literature and would prove an addition to the library.

THE LIFE OF A SOUL

In the Life of the Soul, published by the Austin Publishing Company of Los Angeles, Mrs. Mary E. France has drawn a vivid picture of the palaces and slums of the spirit planes. She also relates many personal experiences in spiritual unfoldment, the completion of which enabled her to become an astral traveler and to visit many spheres and planes in the spirit world. It relates experiences where her astral was able to visit her family in a distant country and there discern their activities during the time of her visit. Comparison of facts as known to both proved her astral self to have correctly recorded the family's conversation and movements. It should give each reader a deeper realization of his own ability to transcend the physical while still on the earth plane as mortal.

ADVENTURES IN THE PSYCHIC REALMS

If you are really interested in the future worlds and in the life and work of their inhabitants, an interesting book Adventures in the Psychic Realms will give you an insight. Its author, Lida W. Amerige, is a pioneer worker in the cause of Spiritualism, a prominent author, and an exponent of numerology as the key to the science of vibrations. Our readers are all familiar with Mrs. Amerige's short treatises on various occult subjects. The adventures narrated in her book are true ones and show how the spirit and mundane worlds are interblended; what to anticipate in the experience of death and your first introduction as a spirit in the spirit spheres.

NEWS FROM HEADQUARTERS

Certificates Granted:

Licentiate: Milo Fraticelle of the Golden Gate Spiritualist Church, San Francisco.

Associate Minister, Class B: Mrs. Renee D. Carpenter of the McClure Spiritualist Temple, San Diego.

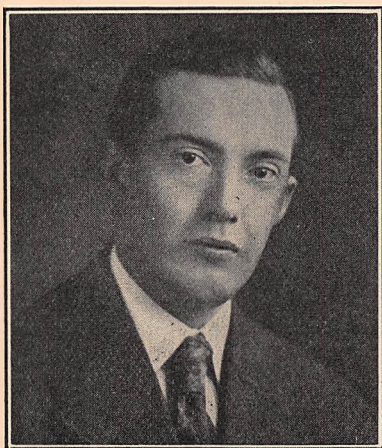
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Aubrey Peacock

Spiritualist Monthly Message Department

VICTOR BRIGGS, Editor

Santa Monica, California

"The Boy Medium"

This message department is yours. It is hoped that you will help to make it a real success, as our only motive will be to help those who are earnest and who have a real desire to learn. From time to time independent messages will appear. The editor does not know any one of those who are addressed or those who speak from spirit, so we ask you to help find those who are so addressed and get them to send in an acknowledgement of the message. Everyone is welcome to send in questions, but we can only allow one to each individual at one time. It is my pleasure to do this work for the cause of Spiritualism, the proven religion.

Answer to F. M. B. 23

You certainly would be successful in your undertaking, although it will take some time to effect the proper organization. Go right ahead with your plans, do not get discouraged. You will be able to get the co-operation of the men much sooner than that of the executives. You can rest assured that the men will give you their undivided co-operation; you only have to approach them in the proper way. Inasmuch as you are approaching this in the right way, with the blessing of the spirit world in mind, you cannot help but succeed. You should obtain the proper ideas and plans on labor organization from the proper authority, so that you will be sure of yourself.

Answer to G. H.

It does not appear that you will ever hear or see your brother Joseph again. He lived in the north for a number of years, in the state of Washington. He then moved East to Maine and has been more or less unsettled since. The present vibration indicates that he may not be in the physical body. You will yet hear of him, however, through a friend of his that he once requested to get a message from himself to you. The friend's name is George Putnam.

Answer to L. E. W.

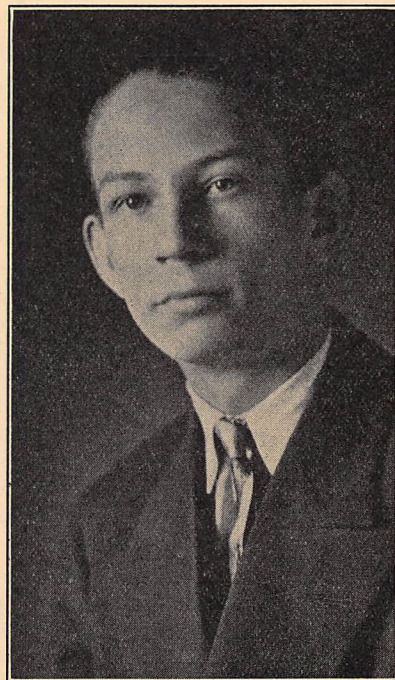
The request that you make for mental help will be answered. You should get help right away for your nervousness as you are liable to have a breakdown if you are not careful. It appears that you will make the residential change in October. A. H. B. is very devoted to you; if you desire to marry him, go ahead. It lies in your hands. You have a great spiritual awakening and development for you in the future.

Answer to J. I.

Arrangements will not be made for the trip that you really desire to take, not until next year. Your future

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VICTOR BRIGGS

work will be very successful, but not until you meet with other and more successful individuals. You must broaden your scope and your friendships if you desire to succeed further. You will meet someone by the name of Annie S.

Answer to A. R. B.

You certainly will obtain success in Los Angeles; it would not be advisable to leave here. You know that success is sometimes not seen when it is in our very grasp. Richard is reaching for you from spirit.

Answer to A. B. 18

Success is over the condition of work that you ask for. Do not be discouraged if it takes a little time. R. B. and W. S. will help you very much. You are a little too anxious over your conditions, be still.

Independent Messages.

To George Beck: Mother greets you from spirit, and wants you to know that the conditions at the present time are improving fast. You must be careful about Fred. I kiss you each night, as I did so long ago.

To Mildred Tate or Teach: Martha is here and desires

to give her love to you. You must stop worrying about Will. The money that is due you will be forthcoming soon.

To Helen or Helene Berman or Furman: You will have the change that you desire soon. Aunt Margaret thinks the baby is so cute. You are reading the right book this time. Please try to contact us from spirit.

To "Babe" or Baby Martin: Susan and G. T. are sure glad to see you so happy. Be kind to Grandma for George's sake. A love gift is sent you from Jessie or Tesie.

MY CONCEPTION OF OUR WHENCE, WHY AND WHITHER

(Continued from Page 4)

of their numbers became sensitives and with minds attuned to higher vibrations than the people among whom they dwelt.

Thus they found that they were able at times to hear voices and see forms when no mortals were around them. These voices and forms they often recognized as being those of their people and friends who had died in battle or from disease, and they were informed by these friends that they were not dead but that they were as certainly alive as they ever had been, and remained conscious of their individual existence after separation from their mortal bodies. Thus the priesthood first learned of the life beyond and that this life is but a preparatory school to fit mankind for a greater life beyond.

As long as learning and scientific knowledge was confined to the priest-craft, the common people could only answer the query as to why they were here by giving the answer taught them by their priests, who told them that their whole duty was to please the gods by worship and sacrifice, and thus only could they obtain that favor that would assure their entrance into an awaiting paradise and escape from a yawning hell.

Centuries and milleniums passed and the torpid minds of the masses of the common people gradually developed and awakened and began to think for themselves and were no longer content to follow blindly the instructions given them by their priests, especially when that advice seemed to interfere with their worldly interest either financial or social.

As general education became common and wealth, or stored products of labor, increased, many of the brighter of the so-called common people devoted their entire lives to the attainment of knowledge and finally some of them reached a higher intellectual level than any of the clergy had attained and to them often recurred the question "Why are we here?"

In the close and accurate observation of natural phenomena they found that all that happened was subject to law, and no place was found where chance ruled. The more they learned of the great Cosmos the more evidently a plan was manifested and design pointed unerringly to a Designer. They had advanced far enough that a great god in human form was inconceivable and Universal Law must be GOD. With the knowledge of such a God as our designer and creator it was, and is, unthinkable that we, the created, were placed here to bow the

knee and worship our Creator for the purpose of giving Him pleasure.

Such ideas held and expressed, slander the One we should honor and revere as the all powerful architect of the created universe.

Recognizing Universal Law,—the sum total of Infinite Intelligence, Matter and Force,—as God we realize that worship and sacrifice can have no part in the design that placed us here. We being a part of the infinite whole and with conscious minds to observe the sequence of events and with power to reason from observed facts to general laws that govern the sequence of events, we learn how we and other animal life have advanced from lower and simpler forms to the higher and more complex, and that this development, judged by every argument we can advance, is good, we discover a reasonable answer to our query Why. We observe in the vegetable kingdom as well as in the animal that by careful selection and cultivation we can so greatly change the wild product of flower and fruit that it can hardly be recognized as the offspring of the original. This development we call good and deem the achievement ample reward for the care and labor we have bestowed in producing the results.

In our success in developing other and improved forms of vegetable and animal life we have shown ourselves to be creative units acting in harmony with universal Law, our God.

When we with kindness domesticate the wild and savage animals we take from them the fear that formerly made their very lives a constant terror and tragedy, and give them instead comfort, safety and happiness and thus make their lives really worth living by giving them more happiness than suffering.

Also when we take the wild grasses and by careful selection and cultivation produce such wonderful grains as barley, wheat, oats and corn and from the wild crab-apple and plum develop the luscious apple, peaches, pears and prunes, and from the wild and inconspicuous floral world produce the magnificent flowers that make our garden and home bowers of beauty and redolent with the most delightful perfumes, shall we not exclaim that it is good and that we have demonstrated another answer as to Why we are here?

We are certain that our domestic animals are made happy by our care and company, and I firmly believe that our loved flowers also experience measures of happiness from the care and protection we give them.

Man was formerly so egotistic that he thought he had a monopoly of mind and intelligence, but we now believe that all living organic matter is endowed with intelligence in varying degrees, and we should prepare our minds that they be not too much shocked, should it be later proven, that every created molecule of matter is endowed with intelligence.

We have found that man serves a purpose in giving happiness to domestic animals and vegetables and now let us briefly consider what he can do toward producing and increasing the happiness of himself and his fellows.

History shows us the degradation and sufferings of primitive man, and in comparison with the conditions now obtaining in the civilized world we believe that human

happiness has been greatly increased. This bettering of human conditions has been brought about by the unselfish and untiring efforts of those who believed that we were placed here to help each other to a higher plane of life and thus help all to greater happiness. Perhaps that belief itself is selfishness, but if so, it is of a laudable kind, for we have learned that in a broad way we cannot help others without at the same time helping ourselves, and thus by giving happiness to others we get happiness as our reward.

If by our work we can assist the forces of nature, God, in developing the vegetable and animal kingdoms to a higher plane and thus give them more happiness, and can help raise our fellow-man to a higher consciousness of the exalted position he sustains in the great scheme of creation, we certainly have found a good answer to the question, "Why we are here."

All created conscious entities must have been created that they might in the aggregate enjoy more than they suffer, else creative energy would have been exerted in vain, for in such case the work could not have been pronounced good.

Furthermore it is now believed that Life, Matter and Force are indestructible, hence eternal, and that change is constant. As previously shown, man has learned that individual identity and consciousness does not terminate with the change called death and that after we leave this body we go on as individuals and families to continue the progression we have commenced until we shall have reached a state of perfection that will, probably, enable us to blend again with the great Infinite Spirit from which we, as a germ, were separated.

Our friends who have passed the veil tell us that our progress in that land is dependent on the use we make of our opportunities here and that from us to whom much is given, much will be required. Our leader, Christ, said that each one of us is his brother's keeper, and if so, those of us who know the way must act as guides to those in darkness as to the future life. Does that not give us a most excellent reason why we are here and point with glowing finger to our great duty, the purpose for which we were placed here?

WHITHER?

We have now reached the point where we must consider whither our course leads. We know that life and conscious personal identity survive physical death, but where is to be our locus in space and in what condition shall we find ourselves after the change? That some of us are to go to a New Jerusalem, a city with streets paved with gold, and there with harps in our hands to play and sing Hallelujahs to our God for ever and ever, and that those of us that would not stultify our reason by accepting the current plan of salvation presented to us by our clergy, are to be cast into the lake of fire and brimstone there to writhe in torment for all eternity, does violence to our God-given common sense. Knowing as we now know that there is no fixed place in infinite space beyond the starry blue, we reason therefrom that our heaven and our hell must be a condition and not a place. Furthermore our returned friends tell us that they are not on some distant orb, but are ever within call and

can respond to the call of love, and aid in time of distress those who are in vibratory harmony with them. They tell us that they have bodies the exact counterpart of the physical body, each occupied when it was in its prime, only that their bodies are more ethereal and not subject to physical ills.

They tell us that their social conditions are similar to those we enjoy and that their social status is not determined by the position of wealth and power they had on earth, but by the character they built during their physical probation, and by the help they rendered their fellow men. They tell us that they travel on the wings of thought but cannot be in more than one place at a time and that they see each other just as they appeared in earth life.

That they can choose their associates just as they did in mortal life but that the aura each one gives off indicates unerringly their true character.

That life with them is a life of activity, each one being engaged in the study and work most congenial to the individual. That they have libraries, schools and places of amusement and that progress in intellectual pursuits is more rapid than on the mortal plane. They tell us that when we awaken beyond the veil of death we are possessed of exactly the same disposition and knowledge we had before transition, and that before we can advance to a higher plane we must satisfy, to the uttermost limit of our ability, the debts we left behind and recompense to the limit of our power those of our fellow men whom we wronged in earth life. No sacrificial lamb can atone for the wrongs we intentionally did our neighbor, for the slate can not be wiped clean until we have in some way made restitution.

I doubt not that the wailing and gnashing of teeth that we will experience ere we are able, in many cases, to pay humanity's debt will be all the hell we want to suffer. Could we but realize that he that puts a stumbling block in the path of another causing him to fall, must first endeavor to lift to his feet the fallen one and remove the impediments he has placed, ere he himself can advance on the upward road that leads to realms of bliss!

The soul desiring to advance will find the sign posts clearly marked and directions explicit, and all in accord with natural law, a law that in that land has no exceptions and knows no favorites. Love thinketh no evil and doeth no evil, hence love is the fulfilling of the law.

Our friends who have gone on before tell us that their world surrounds our material world like the rind that covers the orange, or perhaps better like the layer of atmosphere that surrounds the more solid earth, and that spirit land is in planes, superimposed one upon another, each sphere or plane being made of more rarefied material than the one on which it rests. That mortals when leaving the body go at once to the plane for which they

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are fitted and remain there until they have progressed sufficiently in spiritual development to fit them for the next higher.

Those from the higher planes can come down to visit and help those not so advanced, but none can go from lower to higher until they are fitted therefor.

They tell us that on the lower planes our domestic animals exist as conscious entities, especially is that the case with our loved pets, like horses, dogs, birds, etc. The people residing on the lower planes still have an interest in the things of earth and often visit and watch over their friends they have left behind. As time passes and the spirits are removed further from the scenes and struggles of mortal life their interest in such things diminishes, and as their time is fully occupied and their associates are all far removed from the scenes of turmoil of earth they seldom come here unless sent on some special mission, like the missionaries we send to the farthest corners of the earth to instruct those we deem to be in darkness.

As spirits advance they gradually lose their racial and physical characteristics and I fully believe that they finally lose their individual identities and become blended in the AT-ONE-MENT with the all comprehensive omniscient great Spirit of the Universe, GOD.

SUCCESS AND HAPPINESS

(Continued from Page 12)

We behold the vast space of the cerulean vault, and we begin to discern the stars and mark their orbital transit, and wonder at the sublimity of celestial conditions. O, God, thou art mighty to create and to maintain all of this order and life, motion and activity, and we marvel at the wonderful things that confront our optic vision. Teach us, we pray thee, to have a more comprehensive knowledge of divine power, love and harmony; and may the means of spirit communication be increased and multiplied till all do realize that the future holds in store for us a condition called eternal life.

GREAT PSYCHIC PASSES ON

Rev. Jay Johnson, one of the greatest mediums and psychics in the ranks of the California State Spiritualist Association, and highly esteemed resident of San Diego, passed on August 22 at 6 p. m. Funeral services were held on August 17, Rev. W. F. Peck, officiating.

A photo and biographical sketch of Rev. Johnson will appear in the next issue of this magazine as it arrived too late for this number.

In Our Morning Mail

Answered by the Editor

Our mail so often brings inquiries, the answers of which are of general interest. By answering them through the columns of the magazine it saves others and your 'over-written' editor much time and effort. This department will be like an open forum.

WORD FROM OUR NORTHERN MISSIONARY

"My Dear Mrs. Crossley: . . . I want to compliment you on the last issue of the Spiritualist Monthly; each word and article contained wisdom words. Dear Dr. Piercy's article is splendid.

Under the guidance of the invisible I have been requested to write you about Mr. Hall's affirmation on I AM. Being written in the words and rhythm of poetry it has a splendid balance for any one who would repeat or use it. I think it is great, and Dr. Briggs, my guide, says it places one's mind in balance. The invisible ask me if you will not reprint it for a time in your paper; it is so constructive and will do much good. Pardon my free expression. . . With fondest love and best wishes to you always, I remain in the Master's service, Florence S. Becker."

We are much tempted to print our beloved Northern Missionary's letter in full; it has so much of general interest in it aside from things of a more personal nature. She says that never in the period of her work for Spiritualism has the demand been so great for her services that it scarcely leaves her time for her daily household

duties. Spiritualism is growing. She is finishing her two interesting classes in time to leave for the N. S. A. convention as C. S. S. A. representative on the last day of September. We who know and love her for her remarkable contributions and service to the cause of Spiritualism wish her God speed, a happy trip and a welcome return to us.

NATIONAL MISSIONARY WRITES

"My Dear Mrs. Crossley:—I am reminded I should let you know something of my activities since I came East at close of C. S. S. A. Convention. In July I opened Brady Lake, Ohio, Spiritualist Camp with the largest crowd ever in attendance on opening day. July 14 was another great day with the auditorium packed to the limit, and all meetings during the week were well attended.

Mrs. Evelyn Burnside (my sister and secretary) is with me and busy every hour with a portrayal of her gift, viz.: trumpet voices.

Sunday, July 21, was the greatest day in the history

of the Camp. Arthur Ford of New York City who secured the Houdini code messages was here and we held the meeting together.

Streams of people began pouring through the gates at 8 A. M. Hundreds filled the spacious auditorium and more spacious grounds. Mr. Ford told the story of the Houdini message, and I spoke, after which we both gave messages. Morning, afternoon and night, all were glorified. Tomorrow we leave for Lilydale, New York, for a few weeks' engagement.

I like your magazine much, and you still better. With fondest wishes and greetings, Etta S. Bledsoe."

(Ed. Note:—This letter was received in July, but we did not have room for it in the August number. But news of our growing Spiritualism is never old.)

COULD NOT ADVISE YOU

"Dear Editor:—I am writing you hoping you will favor me with a reply as I am very anxious to know of a good medium to whom I may go for advice. Also will you tell me of a Spiritualist Library? I surely do like your magazine and would not be without it; it is so full of valuable articles and general interest. Your new cover is beautiful. You are doing a great work and I pray some day, not too far, our people will begin to appreciate the prestige your magazine is giving to the cause of Truth. A greater success to you, and our respect,

Marion Farnsworth."

Dear Miss Farnsworth:—I sincerely appreciate your loving and appreciative thoughts,—they are all the reward I receive for my long months of work and worry over "our magazine." But all growing children have their troubles, don't they?

I am sorry, dear one, but I cannot recommend any medium to you as it would not be ethical for one in my position. I must ever be impartial. We have many fine

mediums in our ranks, and I am sure it would not take you long to find just the one for you. However, I may suggest that in our magazine Directory Page only mediums who have been found conscientious and reliable are advertised. Look them over and let your own spirit friends impress you through whom they desire to communicate.

The C. S. S. A. Headquarters, at 1401 Berendo Street, Los Angeles, has a very fine collection of spiritualist and other occult books, besides worth while books on travel, history, literature, etc. A visit will prove interesting to you.

F. M. B. REPLIES

My dear Mrs. Crossley:—

I never thought of you publishing my letter, but I am glad that you did because of some other people having my same ideas.

Yes, I can see from your comments that from business standpoint, you would have to meet the needs of all people and I thank you for the explanation. Yes, that was my meaning, to have the first rudiments of spiritualist philosophy told in a simple manner.

I am glad you are starting a page or pages devoted to letters and questions as it brings to us a personal contact with others who are in doubt upon certain questions and whose opinions might clear the way for us to a certain extent.

I was glad to read the list of books published on Spiritualism.

Sincerely, F. M. B.

A LITTLE ENCOURAGEMENT

(An excerpt.) Dear Mrs. Crossley: . . . You are making a very interesting magazine. May the unseen guide and help you ever. With best wishes for your success, Sincerely, Mrs. J. R. Francis.

I AM

By J. C. HALL

I AM—The God within you all;
The GREAT ETERNAL WHOLE;
THE UNIVERSAL INFINITE;
THE PATHWAY—and THE GOAL.

I AM—the fragrance of the flower;
The Beauty of the rose;
I AM—the WISDOM and the POWER
Behind the wind that blows.

I AM—the Goal that all men seek;
I AM—the SOURCE from whence;
I AM—THE WAY—THE TRUTH—THE LIFE—
DIVINE INTELLIGENCE.

All GOOD in the Universe is mine,
Each living thought you send;
For I AM LOVE—the LOVE DIVINE—
THE BEGINNING—and THE END.

I AM—The WILL that bids you rise;
The UNSEEN PASSER-BY;
CONSCIENCE—ST. PETER-AT-THE-GATE;
And THE CHRIST YOU CRUCIFY.

I AM—The Pulse in every heart;
The UNIVERSAL MIND;
The ONE-IN-ALL—The ALL-IN-ONE;
I AM—All these combined.

C. S. S. A. CHURCH NEWS

NOTICE TO CHURCHES AND SOCIETIES

Each Spiritualist Church and Society is entitled to 150 words of church news free in each issue; 3 cents a line thereafter. Church correspondents are requested to keep their own accounts and mail us the amount for "extra space" with their regular bills. We are pleased to print any reasonable amount of news, but it must be written in an interesting manner. Accounts payable monthly. Correspondents and writers see notice on Directory page.

HOLLYWOOD

Spiritualist Science Church—

Great strides are being made in our church since moving to our new quarters on Hollywood Boulevard. Many strangers are being attracted and our Wednesday and Sunday evening services are especially well attended.

The Sunday morning Open Forum is proving very successful, and more are coming each meeting. Our Lyceum, too, is progressing favorably.

During the month we had as Sunday guest speakers, Dr. B. F. Austin, and Rev. Marion Carpenter Vail, both of whom gave most inspiring lectures.

Rev. Taylor was an honored guest at the Hollywood Bowl Association at a breakfast during August. This is not the first time she has been recognized, having been a guest on several other occasions. Being recognized by such cultural associations as that of the Hollywood Bowl, shows that not only is our church being honored, but that organized Spiritualism is beginning to take its rightful place.—Correspondent.

LONG BEACH

First Universal Spiritualist Church—

This church is progressing very satisfactorily during the summer months with the healing service as

the outstanding feature. Many encouraging reports are received from persons who have received help through healing prayer and healers.

Our pastor, Mrs. Kathleen Foulke, has been compelled to take a rest and has been confined to her bed for the past two weeks. We trust that she will soon be back with us.

Mrs. Felicie O. Crossley gave a very instructive lecture August 11th. She will again serve this church September 8th. We appreciate her work and look forward to her being with us again.

Dr. Lee Howard spoke to an appreciative audience August 18th on "The Principles of Spiritualism," with

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Regardless of how interesting and how valuable the contents may be, if the book itself is not well bound, not arranged by expert hands, and perhaps is full of typographical errors and blurs, it will detract from the value of its purpose and appearance, and greatly depreciate the sale of it.

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many strangers in attendance, all going away satisfied. Dr. Howard will again speak September 15th. His eloquent talks on Spiritualism are always instructive.

Rev. Sophia Norton has served us twice during the month of August. The people of Long Beach are well pleased with her work. She will again be with us September 22. Lillian Lloyd and Jean Nottingham Shaw were also visitors. Space will not permit our expressing how much we appreciate these workers. A cordial invitation is extended to all to visit our church.—Correspondent.

LOS ANGELES

Central Spiritualist Church—

On Sunday, September 8, our church will open its doors for religious services after a vacation of two months, during which our beloved pastor enjoyed a trip to the Eastern Camps, principal of which was Lilydale, where as usual she received a splendid ovation.

Our church workers have been visiting in the suburban cities of Southern California where they have been demonstrating our phenomena to appreciative audiences.

On the opening day our pastor, Rev. Elizabeth R. Courtney, will speak of her trip and experiences through the East, outlining the growth and spiritual achievements of Spiritualism which she so faithfully serves. Our many workers will be present ensemble to make the day exemplary of Spiritualistic services.

Our president, Harold P. Courtney, has outlined a program plan for the winter which will be of interest to all

seekers and adherents of true Spiritualism. All are welcome.—Correspondent.

Church of Revelation—

Thanks to the fidelity of its workers the church has maintained a full schedule of activities throughout the summer. Even during the siege of unprecedented heat the attendance was surprisingly good. This was notably true on the evening of August 25th, when Dr. Austin was welcomed back from Harmony Grove, and he delivered one of the most vigorous and scholarly addresses he has ever given. His subject was "Prophecy, True and False."

Dr. Austin will speak again on September 15th. A week later, on the 22nd, a brilliant visitor from New York, Joan Adamson, will be heard. She has captivated audiences in the great Carnegie Hall at the same admission fee charged for lecturers like Dr. Conan Doyle. She has recently come to Beverly Hills for a prolonged stay, and her friendship for Mrs. Sayers attaches her to the church, where she will be a frequent speaker.

Mrs. J. C. Hall gave a fine address on the evening of August 18th. Dr. Lee Howard was the speaker the other evenings of the month, and is engaged three Sundays in September.

Our pastor, Rev. Minnie Sayers, was absent over one Sunday on a brief, well-earned vacation.

There was a dinner Saturday evening, August 24th, and one will be served every month this coming year. The Ladies Auxiliary is doing splendid work, and is adding steadily to the building fund. It is an open secret that the Church of Revelation hopes

to be the next one in the Los Angeles group to realize the dream of a permanent home of its own.—Correspondent.

FIRST COMMUNITY SPIRITUALIST CHURCH

HUNTINGTON PARK
Cor. Clarendon and Malabar Sts.
Ebell Club House.

SUNDAY SERVICES

Healing 7:15 P. M. to 8 P. M.
Lecture and Messages, 8 P. M.—By co-workers.

THURSDAY SERVICES

Healing and messages from 2 P. M. to 4 p. m. Also open forum for discussion on spiritual development.
Message Circles—8 P. M.
Public cordially invited to all services.

CENTRAL SPIRITUALIST CHURCH

Cor. 22nd and Union Ave.

REV. ELIZABETH R. COURTNEY,
Pastor

Sunday Services

2:00 P.M. Message Service.
3:30 P.M. Message Circles.
7:45 P.M. Lecture by Pastor. Messages.

Wednesday Services

2:00 P.M. Message Service.
3:30 P.M. Message Circles.
7:45 P.M. Sealed question messages answered.

Friday Services

7:45 P.M. Message and Healing Services.

All Welcome

Spiritualist Church of Revelation

Garfield Hall,
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Lectures by Prominent Speakers

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2:30 P. M. Lecture and Messages
4:00 P. M. Message Circles
8:00 P. M., Lecture and Messages

WEEK-DAY SERVICES

Friday, 2:30 P. M., Flower Reading
3:45 P. M. Message Circles

Study of Pastor and Spiritual Healer
516½ South Hill St., Suite 231
Phone VA 7461

STRANGERS AND INVESTIGATORS
WELCOME TO ALL SERVICES

Spiritualist Temple of Light

110 W. Victoria St., Moose Hall, Santa Barbara

EDWARD J. COPPERSMITH, Pastor

SERVICES

Sunday, 7:30 p.m., Lecture and Message Service

Thursday, 7:30 p.m., Spiritual Divine Healing and Message Service

Friday, 2-4 p.m., Healing and Message Circles.

Pastor's Address, 122 W. Micheltorena Street
Phone 27281

First Spiritualist Temple—

Despite the efforts of our members to be brave and carry on our work and church responsibilities in the mortal absence of our beloved late pastor, Rev. Mary C. Vlasek, there has been a silent presence of respectful grief under the smiles and optimistic surface appearances. Nevertheless, our church activities are continuing as in the days gone by with new members being initiated and older ones receiving new responsibilities, all working as one to relieve the debt on our Temple and to add many new and modern improvements.

Our pastor, Rev. Gertrude Hough, is present at all the meetings as is our president, Mr. Voltz, both ever willing and alert in the service of the Temple.

We have had with us several outside workers who have contributed splendidly to our services; among them was Jack Flemington of Huntington Park. Our Sunday lectures have been interesting and instructive.

Mrs. Felicie O. Crossley, editor of the Spiritualist Monthly and a member of this church, is giving us one Sunday a month and occasional Thursday evening talks on the science and phenomena of Spiritualism. Her lectures are always instructive and appreciated.

Our Young People's League is doing good work, and the Lyceum is well attended. Now that the fall is approaching we are outlining an ac-

tive season of services to which all are welcome.—Correspondent.

Spiritualist Healing Center of Light, Love and Labor—

Our church will be closed during the month of September, but our healing work continues as usual. Many have reported cures and physical improvements as a result of our healing treatments, both personal and absent, for which we are grateful. Our pastor, Emily H. Fallon, will be pleased to welcome all our friends at the fall opening services.—Correspondent.

Spiritualist Temple of Light—

Our church opened for the winter season on Sunday, September 1st, the pastor, Rev. Mary Miller, having returned from her eastern trip and is ready and eager to take up the work again. All workers were present as were all the members, and there was indeed a glad reunion.

Our pastor received a cordial welcome in the many camps she visited throughout the East, and she brought to us a welcome message of the great strides Spiritualism is making in the East. By the intervisitations of workers from camp to camp she feels a greater bond of interest and harmony will be created for the cause.

MISCELLANY NEWS

J. S. Maxwell, president of Texas State Spiritualist Association and member of Board of Trustees of Na-

tional Spiritualist Association, passed to the higher life August 11, 1929.

Burial services were conducted by Rev. C. L. Sharp of Fort Worth. Many beautiful floral offerings were received among which were an exquisite piece from the National Spiritualists' Association and the Minnesota State Spiritualist Association, and from many other friends and societies throughout the state of Texas.

Interment was in San Jose Mission Burial Park, San Antonio, Texas.

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2:30 p.m. Message Service
4:00 p.m. Message Circles
8:00 p.m. Lecture followed by Message Service

TUESDAY—10:30 a.m. Omada Club meets
11:00 a.m. School of Spiritualism
2:30 p.m. Message Service
4:00 p.m. Message and Healing Circles
7:00 p.m. Healing
8:00 p.m. Message Service

THURSDAY—2:00 to 5:00 p.m. Message and Healing Circles
8:00 p.m. Message and Healing Circles

FRIDAY—8:00 p.m. Class of Unfoldment

MRS. LILLIAN C. SENZ
Pastor

LAURA E. TURNER, Associate Minister, Class A

CARL A. SENZ
Healer

"YOU ARE WELCOME"

A MASONIC FUNERAL

While apparently enjoying the best of health, and after a pleasant evening with friends, Mr. Raymond C. Fowler, son-in-law of Mrs. Rosa Hyams, suddenly passed away with an attack of heart trouble, at 1:30 a.m., September 6th.

The last rites of memory will be conducted by the Masonic Lodge on Tuesday afternoon, September 10th, at the Utter Funeral Parlors. He leaves to mourn his sudden passing a wife, two children, mother and a sister.

SPIRITUALIST HEALERS BEGIN FALL WORK

On Saturday evening, September 21st at 7 p. m., promptly, the Spiritualist Healer's Association of California will re-open its meetings with a business session. All officers and members are requested to prove their fidelity by being present as this is a very important meeting.

During the evening there will be an appointment of new officers; a lecture on Organization; healing demonstrations and adjustments, both physical and mental, will be given, and new plans will be made for class and public work. Another treat will be in store for you but you must come and receive it yourself.

Considering the great number of reasonable outside suggestions received during the summer vacation, and with unlimited aid that we can receive from the Spirit World, our organization has a wonderful future—but to make it a success we want everybody to take an interest and ac-

tive part in it. Therefore, we invite you to all our meetings, and especially on Saturday evening, September 21st.

Yours sincerely,
Albert G. Loellke, Pres.

MARRIAGES

Smith and Bowler Nuptials—

One of the most unusual weddings ever to take place was performed at the Spiritualist Science Church of Hollywood on August 17th, when the pastor of the church, Rev. Mae Taylor, conducted the marriage service for her son, Sterling Smith, and Esther C. Bowler. Of the large gathering present, not one remembered of a similar case where the mother conducted her son's marriage ceremony. The rites, always impressive in themselves, were given a new depth and dignity by these unusual circumstances.

The Church was lavishly and gorgeously decorated by the Beverly

Hills Nursery as a tribute to the bride, who had been associated with their organization.

The groom was attended by many of his classmates of the University of Southern California. Wilber Ruggles was best man, and Stanley Smith and Fred Gloege were ushers. Mrs. Grace Homsher was matron of honor. The bridesmaids were Imogene Boring and Margaret White.

Many lovely gifts and an abundance of good wishes were received by the happy couple.

Betz-Wills Nuptials—

At the residence of Rev. Mary Miller on August 27th, Ida C. Wills and Carl L. Betz were united in holy matrimony. Mrs. Wills has been a member of the Spiritualist Temple of Light for many years and is a devout Spiritualist. Rev. Miller and members of the Temple extend sincere congratulations and best wishes.

Spiritualist Science Church of Hollywood

6100 Hollywood Boulevard

REV. MAE M. TAYLOR

Sunday Service—10:15 A. M., Healing
10:45 A. M. Open Forum and Lyceum
8:00 P. M. Lecture and Message Service.
Wednesday Service—2 P. M., Open class.
Friday Service—7:30 P. M., Open class.

Pastorate: 5816 Harold Way. Phone HOLLYWOOD 6625

Our Healers are Mr. Wm. H. Smith and Mr. Raymond Bemrose

Spiritualist Temple of Light

349 S. Hill St.—Ramona Hall

Rev. Mary Miller, Pastor

SUNDAY—1:30 P. M.—Healing.
2:30 P. M.—Short talks and flower messages.
4:00 P. M.—Circles by good message bearers.
8:00 P. M.—Lecture by good speakers, followed by Spiritual messages by Mrs. Miller and Co-workers.

WEDNESDAY—2:30 P. M.—Short talks and spiritual messages.
4:00 P. M.—Message Circles.
8:00 P. M.—Entire evening devoted to messages.

REV. MARY MILLER,
Pastor

STANLEY GRANDJEAN,
Asst. Pastor

Pastor's residence, 1512 Magnolia Ave., Phone BEacon 0610

Study Hours: 10 to 4. Class night, Tuesday, 8 P. M.
Trumpet, Thursday, 2:30 P. M. and Friday, 8 P. M.

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Cor. Whittier Blvd., and McBride St.
Sunday Services
8 P. M. Lecture and messages

MAUDE CLARK, Pastor

All welcome.

Thursday 8 P. M. Message circle at
750 Fetterly Ave.

Faulkner-Moritz Nuptials—

On September 4th, Rev. Mary Miller officiated at the marriage service for Louise Moritz and D. F. Faulkner. The happy couple are taking a short trip after which they will reside in Los Angeles. Mrs. Faulkner connected with the Spiritualist Temple of Light and is also a member of Rev. Miller's developing class. We wish them health, wealth and happiness.

BELVEDERE GARDENS**First Spiritualist Church—**

Our church has only been organized a little over three months, but we have been having fine attendances and much interest has been created in Spiritualism through the demonstrations of our workers, especially in the healing. Many cures have been reported and this especially is encouraging.

In the interest of healing we had with us this month Albert G. Loellke, president of the California State Spiritualist Healer's Association, who gave us an interesting discourse and made some remarkable healing demonstrations. Accompanying him

were Mrs. Cora Collins and Mrs. Prell, all of the Central Spiritualist Church.

Miss Idella McFarlin, our State

Secretary, was also with us one Sunday and gave us a fine lecture on organization. Her sincere and pleasing personality is always refreshing to us.

Mrs. Julia Tripp has also been a guest worker with us and brought us a friendly message.

We were especially pleased to have our editor, Mrs. Felicie O. Crossley, with us on September 1st, and her very instructive lecture on Spiritualism's Contribution to Civilization will long be remembered by us for it gave all a greater understanding and appreciation of our religion.

Our pastor, Mrs. Maude Clark, has been faithful to us and has been giving some fine demonstrations of her mediumship, bringing joy and comfort to all of us. Mr. Tracy has been doing some good work. We have been having interesting meetings and are looking forward to a successful year. We especially welcome all workers and friends.

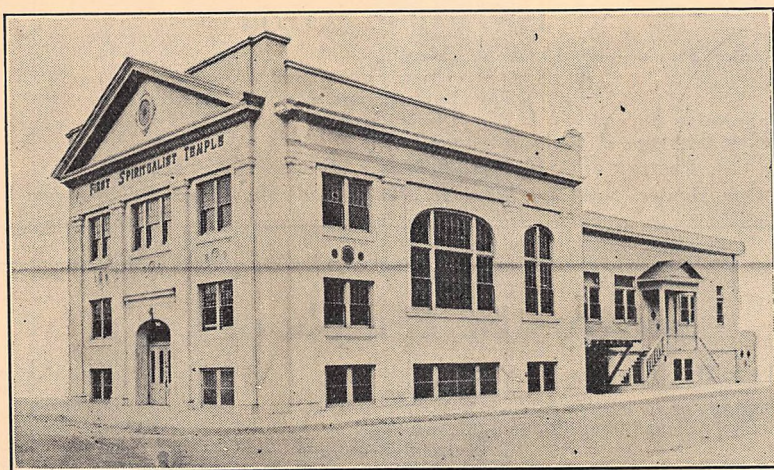
—Correspondent.

SANTA BARBARA**Spiritualist Success Church.**

We have had a very successful month and have greeted many

OF INTEREST *in the* NOVEMBER ISSUE

- The Laws Governing Mediumship.....
.....By *Felicie Oneta Crossley*
The Macrocosmic Alphabet.....By *Patricia D'Este*
Mental Radio.....By *Julia Newman*
The Philosophy of Spiritualism....By *Madison Romaine*
Philosophies of India, Europe and America.....
.....By *Mildred Le Noir*
Hints on Health.....By *M. G. Martinez*
Master Key to Psychic Unfoldment...By *Delta Samadhi*
Your Birth Sign and Its Influence (Scorpio)....By *Zaral*
Study and Interpretation of the Bible.....By *Moses Hull*
Numerology and Kindred Sciences....Lida W. Amerage
Key to the Compass of the Universe Explained.....
.....By *H. A. Zeckendorf*
Soul Tired (A Short Story).....By *Fannie Miles*
News of C. S. S. A. Churches and Workers



The First Spiritualist Temple

906 East 23rd St., Los Angeles

Phone HU 8147

(Take Griffith Avenue or San Pedro Street Car)

REV. GERTRUDE M. HOUGH, Pastor

Sunday Services—9:30, Lyceum; 11:00, Conference, 2:00, Healing Service; 3:30, Message Circles; 6:30, Class in study of Mediumship; 8:00, Lecture and Messages. Young People's League.

Tuesday Service—8:00, Trance Message Circle, Gertrude Hough.

Thursday Services—2:30, Sunshine Club; 7:30, Message Circles.

strangers who have shown a decided interest in the work we are doing.

Mrs. Nellie Chapman has added her name to our membership roll. She is a good message bearer and a sincere Spiritualist.

We have been fortunate in having with us several times Mrs. M. A. Sykes who is always generous with her gifts.

On August 21st, as visitors from Los Angeles, we had Albert G. Loellke, president of the State Healer's Association, Mrs. Prell, Miss R. Morton and Mr. Westhall. Mr. Loellke lectured on "Organization." Mrs. M. A. Sykes and Mrs. Prell were the ministers of the message. We hope they will come again as their work was much appreciated.

During the month we were pleased to have as guest workers, Mr. and Mrs. Ralph and Mrs. Blanche Poole, all of the Central Spiritualist Church in Los Angeles. Mrs. Poole delivered interesting and evidential messages, and Mrs. Ralph sang one of her lovely solos. We also welcome them back, and extend our thanks to all the guest workers who have been so kind to us.

Fraternally,

Mary E. Orr.

LEAVES FOR CONVENTION

As official delegate of the California State Spiritualist Association, Rev. Florence Becker, State Missionary of the Northern District and pastor of the Golden Gate Spiritualist Church of San Francisco, will leave for the National Spiritualist Convention in Boston on the last day of September. California could have no more worthy and capable representative of her Association than is Rev. Mrs. Becker. Her faithfulness and generosity in presenting her many spiritual gifts to humanity to comfort and convince it of the continuity of life have endeared her to the hearts of all, and we wish her a happy trip.

BIRTHDAY PARTY

A few members of the Spiritualist Success Church and the Summerland Spiritualist Association gave Mr. George Sykes a perfect surprise birthday party on August 21st.

Two beautiful and delectable birthday cakes were presented to Mr. Sykes, and in her loving way Mrs.

Sykes served us with our choice of tea or coffee and generous slices of the cakes. It was a pleasant evening devoted to the enjoyment of friendships.

Those present were Mr. and Mrs. Sykes, Mr. and Mrs. E. Wade, Mr. and Mrs. W. E. Orr, Mr. and Mrs. Barrick and Miss Barrick of Carpenteria, Mrs. Warbington and Miss Warbington of Montecito, Mrs. C.

Newman and Mr. L. Greneir.

At a late hour the party ended with many happy returns of the day for health and success to the honored guest Mr. Sykes.

LEAVE ON TRIP

Dr. and Rev. Mae Taylor left on Thursday, August 29, for a short trip north. Her friends and members wish them a happy, restful time.

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BALLANTINE, MRS. CATHERINE, Associate Minister. Consultation by appointment. 272 West 32nd Street, Telephone AXridge 6741.

BARNES, MRS. ESTELLA, 5507 Denker Avenue. Readings by appointment. Spiritual Healer. Circles Mon. 8 P.M.; Thurs., 2:30; Fri. 8 P.M. Phone Vermont 9770. "M" car to W. 54th and Denker Ave.

CALIFORNIA SPIRITUALIST HEALERS ASSOCIATION holds its class work the third Saturday of each month at State Headquarters, 1401 South Berendo Street. All Spiritualist workers are invited to be present.

CRANDALL, MRS. ELLEN ALLEN, Lecturer and Psychic. Consultation by Appointment. Phone BEacon 2479, 1239 South New Hampshire Street.

EMILY H. FALLON, Minister and Healer of the Spiritualist Healing Center of Light, Love and Labor, 121 S. Concord St. Take P or F cars going east. Consultations by appointment. Phone CHicago 3547.

JIRAK, MRS. ANNIE, Minister, Soul Development Church, 113 S. Savannah St. Hours 10 to 4. Phone CHicago 2085.

KRATTINGER, MRS. JOSEPHINE, 526 East 6th St., Spiritual and Magnetic Healer. Member 1st Spiritualist Temple, ME-0985.

McFARLIN, IDELLA, 1401 South Berendo St., Secretary C. S. S. A. Tel. BEacon 4803.

PIERCE, CARRIE M., Associate Minister of First Spiritualist Temple, C. S. S. A. Circle messages Tuesdays, 2:30. Consultation hours, 10 to 4, or by appointment. Res. 3448 E. 3rd St., Los Angeles, Phone CHicago 1540.

LISSAOS, HILDRED HOPE, Associate Minister; Developing Class; by appointment, BEacon 4792; Circle Monday Evening 8 p.m.; ANAST H. LISSAOS, Magnetic Healer, 1238 S. Westlake Ave., Los Angeles, Calif.

MILLER, REV. MARY, Pastor, Spiritualist Temple of Light, 1512 Magnolia Avenue. Phone BEacon 0161.

SAYERS, REV. MINNIE M., 516½ S. Hill St. Pastor, Church of Revelation. Officiates at weddings and funerals. Consultation by appointment. Phone VAndike 7461.

SAYERS, DR. W. Q., Chiropractor, Magnetic Spiritual Healer. 15 years' practice in L. A. 516½ South Hill Street. Phone VAndike 7461.

LENA G. SCHENCK, Associate Minister and Spiritual Healer. Director Calif. Spiritualist Healers' Assn. Hours 9 to 5. Phone UNIVERSITY 1959. 1861 Middleton Place (University and 39th car), Los Angeles.

SENZ, CARL A., Spiritual Healer, Omada Spiritualist Church, 1700 Trinity St. Treatment by appointment. Phone ATlantic 5274.

SENZ, MRS. LILLIE C., Pastor Omada Spiritualist Church, 4707 S. Vermont Ave. Res., 1700 Trinity St. Phone ATlantic 5274.

SEYBOLD, SABELLE. Minister to C. S. S. A. 1323½ S. Burlington. By appointment.

SHAW, MRS. JEAN NOTTINGHAM, Licentiate Minister and Healer, Spiritualist Church of Revelation, affiliated with C.S.S.A. Consultation by appointment. Hours 9-5. 1801 S. Normandie Ave., Phone BEacon 7328.

HELEN SHEA, Associate Minister of the South Side Spiritualist Church, C. S. S. A. and N. S. A. Residence, 525½ S. Main St. Telephone TRinity 3817. Messages by appointment.

SHANNON, REV. MYRTLE L., 228 West 11th St., Spiritual Advisor and Teacher. Circles Monday and Thursday evenings. Consultation daily. Phone ATlantic 7717.

MRS. ANNA M. SRACK, Licentiate Minister, affiliated with People's Spiritualist Church. Consultation by appointment. 2537 West 12th Street, Los Angeles, Calif. Phone, DRexel 2631. Residence, 158 East 46th St. Phone AXridge 9375.

WAGNER, REV. INEZ, Pastor, People's Spiritualist Church, 2537 W. 12th St. Tel. DRexel 2631. Study hours at Temple 10 to 4, Tuesday, Wednesday and Friday.

WEBSTER, MRS. OLIVE, Associate Minister, First Spiritualist Temple, (C. S. S. A.) Circle Friday 8 P. M. 1311 Albany St., 6 blocks west of Figueroa, "P" car to Valencia St. Phone ATlantic 5129.

WHITTEMORE, MRS. KATIE DE GROOT, Associate Minister. Readings by appointment. Spiritual Healing. Circles Wednesday 8 P.M. 227 S. Flower St. Phone MUTual 2697.

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TAYLOR, MRS. MAE M., 5816 Harold Way, Hollywood. Pastor, Spiritualist Science Church of Hollywood. Tel. Hollywood 6625.

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McLAIN, Miss, Pastor, First Spiritualist Church, 256 East Arbor Vitae (east of street car tracks), Inglewood, Calif. Phone 786-W. Consultation by appointment, Mondays and Thursdays.

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JOHN YORK BRIGGS, 1820 12th St., Santa Monica. Pastor, Church of the Elder Brother. Phone 22021. Daily.

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CONNER, HETTIE E. GRAHAM, Minister, Spiritualist Science Church, Sawtelle, 11342½ Santa Monica Blvd. Services Sunday, 7:30 p.m. Thursday, 2:30 and 7:30 p.m. Phone Santa Monica 32235.

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Prosperity, 1820 So Hobart.

Spiritualist Healing Center of
Light, Love and Labor, 121 So. Con-
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Jefferson.

Spiritualist Science Church, K. P.
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Bay City Spiritualist Church, 2621
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First Spiritualist Church, 27 Mary
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Golden Rule Spiritualist Church,
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First Spiritualist Church, corner of
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SAWTELLE

Spiritualist Science Church, 11655
Santa Monica Blvd.

SANTA ANA

First Spiritualist Church, 8th and
Bush Streets.

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Spiritualist Success Church, Gar-
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Spiritualist Temple of Light, 110
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First Spiritualist Association, 599
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SAN DIEGO

First Spiritual Society, 1240 Sev-
enth Street.

Biblical Spiritualist Church, Second
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McClure Spiritualist Temple, 3940
Fifth Avenue.

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First Spiritualist Temple, 3324
Seventeenth Street.

Golden Gate Spiritualist Church,
240 Golden Gate Avenue.

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SANTA MONICA

First Spiritualist Church of Elder
Brother, 1820 Twelfth Street.

SUMMERLAND

Summerland Association of Spirit-
ualist.

DEFINITIONS

1. Spiritualism is the Science,
Philosophy and Religion of continu-
ous life, based upon the demonstrated
fact of communication, by means of
mediumship, with those who live in
the Spirit World.

2. A Medium is one whose organ-
ism is sensitive to vibrations from
the Spirit World, and through whose
instrumentality, intelligence in that
world are able to convey messages
and produce the phenomena of Spirit-
ualism.

U. O. O. S.

Universal Order of Occult Science



DO YOU KNOW?

DO YOU KNOW, that within yourself you possess powers—mighty, potential powers, which, when properly developed and used, will lead you into the way of Happiness and Prosperity?

Have you searched for many weary years, seeking that "Something" for which your Soul has yearned, driven on ceaselessly by a great urge from within to "seek and find," and yet never quite finding?

How many there are who have awakened to the knowledge that Life holds something wonderful and beautiful—something, which if it could but be attained, would help us all to solve the many problems that perplex and dismay us, the many problems of life which confront us and which we cannot solve rightly because we do not possess the key that will turn the magic lock.

And yet there is such a key! It lies within YOURSELF! One of the greatest sentences ever written is the one, "KNOW THYSELF." KNOW who you are and what you are, and that you possess these mighty, latent forces within your own being, which you CAN develop and unfold, and become the Master of yourself and of your conditions and environment. KNOW that this power within you is greater than any outer force, and that you CAN be the conqueror and not the conquered.

Let us show you how. The purpose of our work is for the unfolding and proper use of these God-given powers within—that each living being should find what the Creator intended he should find—True Happiness and Peace.



Lecture every Sunday morning at 11:15 a.m., in the Music Arts Hall, 233 South Broadway.

Lecture every Wednesday evening at 7:00 p.m. in Symphony Hall, 232 So. Hill Street.

We broadcast every Friday morning at 8:15 a.m. over KNX.

We have a correspondence course for those who cannot attend our Temple lessons.
Write for blanks and copy of "The Mystic Rose."

EVERYBODY WELCOME.

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Office Hours: 9 to 5 every week day, at 432 Music Arts Bldg., 233 So. Broadway.

Consultation given by Dr. E. E. Thomas (no charge) on Mondays, Wednesdays and Fridays from 9:30 to 12:00, and from 2:00 to 5:00.